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H. M. HENRY, PRINTER.

Pro-Slavery.

From the St. Louis (Mo.) Republican.

THE WAY THE ABOLITIONISTS MANAGE IT.

The teachers in the Mission institute, near Quincy, have issued a statement, denying any agency, on their part or the institution, in the stealing of negroes from Missouri. Those who know much of the institution, and those connected with it, and the manner of the escape of several slaves during the past year or so, will not readily believe their denial. Every negro thief who has yet been detected in that quarter, has been traced, either directly or indirectly, to this Mission institute.

The following letter is published in the Paris Sentinel. It was certainly very indiscreet in the editor to give it publicity, as he thereby frustrates any plans which may have been devised in conformity with the information obtained; but so far as negro testimony can go, it proves most conclusively that the institution is connected with the negro thieves in that quarter. It is a pity that Mr. Lane's spy did not go clear through to the Canada line, and obtain a knowledge of the route and the agents; this information would be valuable in tracing runaways hereafter:

HANNIBAL, March 28, 1843.

COL. DAVIES,—Dear Sir: I suppose, before this time, you have seen that the abolition institution, in Illinois, has been burnt—and that the people of Missouri have the charge laid to them; and that you may be fully possessed of some facts, that but few know anything about, I have concluded to drop you a line, to let you know how completely organized these fellows are, and how cunningly they manage running off negroes. As for my part, I think the law of retaliation is our only alternative—I know it to be so, for they are entirely beyond the reach of law, and you will agree with me when I state one case to you.

About the second day after the last negroes were run off from here, I went over to Illinois with a free negro, who agreed to aid us in ferreting out this clan of abolitionists; and about dark that night, I turned him out in the neighborhood of Quincy, as a runaway. He got into the town about eight o'clock, and found a friend who was a negro. He prepared something for the pretended runaway to eat, and wrapped up *his frostbitten feet*, in potatoes, locked him up, and went to church to report the case. He soon returned, and run his charge off to this same burnt institute, where they arrived about eleven o'clock. Here they again prepared supper for him, and all came in to see him; there was a great shaking of hands, and much joy expressed by them. But the boy appeared to be uneasy, and they commenced giving him consolation, and told him he might rest entirely satisfied; that there never had been an instance known of one being caught after he reached that point; for, they told him, that they were so well organized, and understood their business so well, that if they had one hour's start, no set of men could get them; and that he was as safe as though he was at that moment in Canada—and regretted very much that he did not get there the night before, as they had on that night, about two o'clock, started five, in a two-horse wagon, who had just left Hannibal. But that there would be no chance to overtake them. However, they told him, they would fix him off in a few minutes, and that they would send him to Fairfield, which he would reach by one o'clock; there he would get into the main line, and change horses, and would get to Mechanicsville by daybreak, a distance of thirty-five or forty miles. The arrangements were all made, and one horse ready. While they were getting the other horse, he stepped out around the corner, and took to his heels, and made his escape from them. The next morning I had him; the abolitionists were of the impression that he was foolish, and had become alarmed, and was caught in that way. I took my professed runaway, and brought him across the river, in the presence of a great many of them. I did not carry him before a magistrate, as their laws require, and I am told that they have me indicted for kidnapping. I intend to go over in a few days, and give them a chance to take me—therefore, you will see that their management is such that they cannot be reached, either by manœuvring, or by law. My plan was to turn him loose, as I did; and I expected them to secrete him for a day or two, until they could get him off, which would have given me an opportunity to lay my plans to find and get hold of them all. But they despatched business in such style, that it broke completely into our arrangements, and my runaway could only save himself by running. One of my particular reasons for giving you this information, is, that you may apprise your neighbors of their skill and management in stealing negroes. When a slave leaves the neighborhood, they should, in all cases, ride day and night, to head him before he crosses the river, for I would not give two bits a-piece for the chance of runaways, after they cross the Mississippi. Yours, &c.

THOMAS W. LANE.

The Standard.

MEXICO.

The convention of Mexico has nearly completed a new constitution. I learn, from Mexican papers, that it is to be submitted to the people, in their departmental assemblies, for ratification or rejection. General Santa Anna, on the occasion of his resuming the functions of provisional president, some weeks ago, published an address to the nation, which seems to me to indicate judicious and patriotic intentions. In this interregnum of legislation, to which Mexico has been obliged to resort, it is extremely gratifying to me to receive from that source sentiments so just and liberal.

The following is a translation of the document:

D. L. C.

Address of the Provisional President of the Republic, to his fellow-citizens:

I have this day returned to the exercise of the supreme executive power of this republic, because its worthy president substitute has urged me repeatedly and earnestly to resume the conduct of affairs, on account of his health, which has so declined, that it was not possible for him to continue in the government a day longer. For this reason, I have abandoned my retirement, when I had scarcely begun to recover from the indisposition, which the long and painful period of administering the government, after the change produced by the events of the revolution, and the declaration of Tacubaya, had caused me.

Were this an era of public happiness, I should have refused to come and share in the satisfaction resulting from power, established, consolidated, and unembarrassed. Unfortunately, this is not the state of things; and considering, as I do, the resuming of the reins of government in no other light than that of an immense sacrifice, I resign myself, with the same sincere good-will with which I have always labored in the service of my country.

Important events have occurred since my retirement. The grateful and flattering expectation, with which I went to my domestic retreat, that the nation would be organized to its content, and for its well-being, by the agents it had selected, has been disappointed. As nations take away, as well as give their confidence and authority, the convention ceased to exist, and has been replaced by citizens endowed with wisdom and patriotism, and charged with the duty of forming the fundamental law, which may serve for the longed-for reorganization of the republic.

For our unhappy country, a constitution is a necessity identified with its being; and that it be a free one, is another necessity identified with the first. If, after so many years of unfortunate experiments, of interminable contests, which have cost our country blood and tears, we shall succeed in building the social edifice strong enough to withstand the attacks both of tyranny and anarchy, we shall have worked out the problem of life or death to the nation.

In regard to the basis of a political system, there is among parties no difference of opinion. The difficulty is to develop them in a manner which shall reconciliate all interests, and secure natural rights in civilized society. My opinion, or political faith, is well known to be in favor of the bill of rights, without restriction, and without reserve, and the representative system, as free as a free people can desire. I go with the age in which it is our fortune to live; an age of progress, without precipitancy; of liberty, without licentiousness; of order, free from disturbance, either from the imprudent or the arbitrary.

The revolution of 1841 now advances to its consummation; and I am interested, as well as rendered responsible, by a great national act, that its termination be propitious to the welfare of the people. But I must have their co-operation, and their services, in order that on all national questions still pending, the honor of our country may stand clear of stain, and her greatness and power be secured, not for a short time, but for all time.

Beset with difficulties, and elements of dissolution, rather than of order, I come back to a career, which will cease the moment I can lay down the power of discretion, and leave established in its place the power of law, which is the soul of nations. Let us, then, hasten to make this last effort a happy one; and the people, in effusions of tenderness and gratitude, to bless the names of those who have given them liberty and order, peace and progress.

ANTONIO LOPEZ DE SANTA ANNA.

Mexico, March 4, 1843.

Selections.

From the Emancipator.

LETTER OF GENERAL SCOTT.

It having been intimated that this distinguished military officer, would be brought forward as a candidate for the presidency in 1844, some citizens near Danville, Va. addressed him a letter wishing to ascertain his views on the subject of American slavery. His answer will be found below, and will no doubt be read with interest by all parties.

WASHINGTON, Feb. 9th, 1843.

My Dear Sir: I have been waiting for an evening's leisure to answer your letter before me, and after an unreasonable delay, am, at last, obliged to reply in the midst of official occupations.

That I ever have been named in connection with the presidency of the United States, has not, I can assure *you*, the son of an ancient neighbor and friend, been by any contrivance or desire of mine; and certainly I shall never be in the field for that high office, unless placed there *by a regular nomination*. Not, then, being a candidate, and seeing no near prospect of being *made* one, I ought, perhaps, to decline troubling you, or others, with my humble opinions on State rights and federal administration, but as I cannot plead ignorance of the partiality of a few friends, in several parts of the Union, who may, by possibility, in a certain event, succeed in bringing me within the field from which a Whig candidate is to be selected—I prefer to err on the side of frankness, and candor, than, by silence, to allow any stranger, unwittingly, to commit himself to my support.

Your inquiries are upon the whole question of domestic slavery, which has, in different forms, for a number of years, agitated Congress and the country.

Premising that you are the first person who has interrogated me on the subject, I give you the basis of what *would* be my reply, in greater detail, if time allowed, and the contingency alluded to above, were less remote.

In boyhood, at William and Mary college, and in common with most, if not all my companions, I became deeply impressed with the views given by Mr. Jefferson, in his "Notes on Virginia," and by Judge Tucker, in the appendix to his edition of Blackstone's Commentaries, in favor of a gradual emancipation of slaves. That appendix I have not seen in thirty odd years, and in the same period, have read scarcely anything on the subject; but my early impressions are fresh and unchanged. Hence, if I had had the honor of a seat in the Virginia legislature in the winter of 1831-2, when a bill was brought forward to carry out those views, I should certainly have given it my hearty support.

I suppose I scarcely need say, that, in my opinion, Congress has no color of authority, under the Constitution, for touching the relation of master and slave in a State.

I hold the opposite opinion in respect to the District of Columbia. Here, with the consent of owners, or on the payment of "just compensation," Congress may legislate at its discretion. But my conviction is equally strong, that, unless it be step by step with the legislature of Virginia and Maryland, it would be dangerous to both races in those States, to touch the relation between master and slave within this District.

I have from the first been of opinion that Congress was bound by the Constitution to receive, to refer, and to report upon petitions relating to domestic slavery, as in the case of all other petitions: but I have not failed to see and to regret the unavoidable irritation which the former have produced in the southern States, with the consequent peril to the two colors—whereby the adoption of any plan of emancipation has, everywhere among us, been greatly retarded.

I am, myself, no slaveholder; but never have attached blame to masters for not liberating their slaves—well knowing that liberation, without the means of sending them, in comfort, to some position favorable to the "pursuit of happiness," would, in most cases, be highly injurious to all around, as well as to the manumitted families themselves—unless the operation was general and under the auspices of prudent legislation. But I am persuaded that it is a high moral obligation of masters, and slaveholding States, to employ all means, not incompatible with the safety of both colors, to ameliorate slavery to extermination.

It is gratifying to know that general amelioration has been great, and is still progressive, notwithstanding the disturbing causes alluded to above. The more direct process of emancipation may, no doubt, be earlier commenced and quickened in some communities than others. Each, I do not question, has the right to judge for itself, both as to time and means; and I consider interference or aid, from without, except on invitation from authority within, to be as hurtful to the sure progress of amelioration, as it may be fatal to the lives of vast multitudes of all ages, sexes, and colors. The work of liberation cannot be forced without such horrid results. Christian philanthropy is ever mild and considerate. Hence all violence ought to be deprecated by the friends of religion and humanity. Their persuasions cannot fail at the right time, to free the master from the slave, and the slave from the master—perhaps before the latter shall have found out and acknowledged that the relation between the parties had long been mutually prejudicial to their worldly interests.

There is no evil, without, in the order of Providence, some compensating benefit. The bleeding African was torn from his savage home, by his ferocious neighbors, sold into slavery, and cast upon this continent. Here—in the mild South—the race has wonderfully multiplied, compared with anything ever known in barbarous life. The descendants of a few thousands have become many millions—and all, from the first, made acquainted with the arts of civilization, and, above all, brought under the light of the gospel.

From the promise made to Abraham, some 2000 years elapsed before the Advent of our Saviour, and the Israelites, the chosen people of God, were, for wise purposes, suffered to remain in bondage longer than Africans have been, on our shore. This race has already experienced the resulting compensation alluded to; and as the white missionary has never been able to penetrate the dark regions of Africa, or to establish himself in its interior—it may be within the scheme of Providence that the great work of spreading the gospel over that vast continent, with all the arts and comforts of civilization, is to be finally accomplished by the black man restored from African bondage. A foothold, there, has already been gained for him, and in such a scheme, centuries are but as seconds to Him who moves the worlds, as man moves a finger.

I do but *suggest* the remedies and consolations of slavery, to inspire patience, hope, and charity, on all sides. The mighty subject calls for the exercise of all man's wisdom and virtue, and these may not suffice without aid from a higher source.

It is in the foregoing manner, my dear sir, that I have long been in the habit, in conversation, of expressing myself, all over our common country on the question of negro slavery; and I must say that I have found but very few persons to differ with me, however opposite their geographical positions.

Such are the views or opinions which you seek; I cannot suppress or mutilate them, although now liable to be more generally known. Do with them what you please. I neither court nor shun publicity. I remain, very truly, yours,

WINDFIELD SCOTT.

T. P. Atkinson, Esq. Danville, Virginia.

From the Liberator.

LETTER OF GENERAL SCOTT, ON SLAVERY.

By a perusal of the letter of General Scott, on our first page, it will be seen that he has very explicitly "defined his position," on the question of slavery. It is written without any bitterness of spirit toward the abolitionists, but is extremely defective on the score of principle; and (according to the sagacious surmise of the Lancaster Union) will certainly fail to give satisfaction "to the *ultras* of either side of the question." The ultras here alluded to, are the slaveholders of the Calhoun and McDuffie school, on the one hand, who affect to believe that slavery is a righteous system, and who, in accordance with this doctrine, very consistently maintain that its abolition at any future period can never be demanded on the ground of religious duty; and, on the other hand, the abolitionists, who insist on the inherent sinfulness of slavery, and who as consistently call for its immediate abolition. It follows, that they who assume to occupy the ground of neutrality between these conflicting parties, are either the victims of an insane delusion, or moral cowards, who are afraid to act boldly up to their convictions. Of all enemies of reform, they are the most detrimental; because, while they seem to be opposed to injustice and wrong, they are always found discountenancing every radical effort for the regeneration of public sentiment. They belong to that class, of which the Almighty is filled with infinite loathing; for even he prefers consistent, positive hostility to himself, to a neutral course, falsely so called. "I would that thou wert either cold or hot"—either for me or against me—either on one side or the other; "but as thou art neither, I will spew thee out of my mouth." It is impossible to convey feelings of disgust and abhorrence in stronger language. What can indicate a corrupt state of mind more clearly, than to profess to be opposed to a particular system in principle, as wrong in itself, and then to resist all efforts for its immediate extinction? The advocates of perpetual slavery are more to be respected than they who contend for its gradual abolition; for while there is the same lack of principle, the same contempt for the inalienable rights of man, in them all, the former cannot, like the latter, be accused of hypocrisy; and there is more hope of their conversion. When Geo. McDuffie uttered the preposterous declaration, that "slavery is the corner-stone of our republican edifice," he spoke like a madman, it is true; but he was no hypocrite; for between his premises and conclusions, no flaw can be detected in his logic. He assumes that slaveholding is right, in all cases, and therefore concludes that it lies at the foundation of the republic. If it were wrong, he would at once abandon his argument. But the gradualist is one who acknowledges that the system is atrocious, and at war with the principles of eternal justice, and yet insists that more guilt would be incurred by its immediate overthrow, than by its continuance *ad infinitum*. We soberly expect to see John C. Calhoun enlisted warmly in the anti-slavery ranks, sooner than Henry Clay. Calhoun is an honorable, consistent, outspoken advocate of perpetual slavery; but Clay, on this subject, is a consummate hypocrite, whose case is evidently hopeless. He is ready to go as far into slaveholding villany, practically, as Calhoun is theoretically; but he fibs abominably when he professes to lament the existence of the slave system, which Calhoun never does.

It is certain, therefore, that the views of General Scott will be satisfactory to none but those who are for reconciling light with darkness, and for forming a partnership between Christ and Belial. These, it is true, constitute a large portion of the American people, at the present time; but their verdict on such a question is of no value. Both the southern and the northern "ultraists" have clearly the advantage of them, in theory and practice.

Twenty years ago, the letter of General Scott would have been pronounced an excellent production; but great changes have taken place in the opinions of the people, both at home and abroad, since that period. The doctrine of gradualism has been seen to be delusory, irrational, and wicked; and all England has repudiated it in the most emphatic manner, by the immediate liberation of eight hundred thousand slaves in the British West India colonies. It no longer suffices that a man says he abhors slavery, if he be found arrayed against the immediate suppression of the evil. General Scott says, that in boyhood, he became deeply impressed by the views of slavery given by Mr. Jefferson, in his "Notes on Virginia," and by Judge Tucker, "in favor of gradual emancipation." But Thomas Jefferson lived and died a slaveholder; and we presume this is also true of Judge Tucker. Moonshine is not more intangible than such "views." No marvel that the general has found but very few persons to differ with him, as he avers, however opposite their geographical positions? He has discovered that "Christian philanthropy is ever mild and considerate;" but when did "Christian philanthropy" ever leave a slave to pine in his chains, even for an hour? It is too "mild and considerate" to tolerate such an outrage.

He thinks that Congress may legislate at its discretion, in relation to slavery in the District of Columbia; but this "discretion" he trammels by declaring, 1st, that nothing should be done without the coasent of the owners—2d, that just compensation should be made to these audacious oppressors—and, 3d, that the action of Congress should be guided by that of Maryland and Virginia!!! General Scott is undeniably a very discreet gentleman, and clearly understands the meaning of words; i. e. in his own way, and according to his own vocabulary.

Will he tell us by what authority Congress established slavery in the District of Columbia; and whether he considers the extension and perpetuity of that system to come within the legitimate scope of national legislation? Some light on these points would serve to make a much better adjustment of the whole question than is proposed in his letter.

It is idle to talk about the consent of the slaveholders in the district being requisite to legislative action; for no such action would be required, if they would only "consent" to let their fettered slaves go free. There is no law in that district, prohibiting them from manumitting every human being who is held by them in captivity.

When he says that he would have "just compensation" awarded to them, is he aware of what that would be? They are guilty, and have been for a long period, of robbery, cruelty, assault and battery, adultery, murder, and a long catalogue of crimes; for which a residence in the penitentiary, or a suspension on the gallows, would be meet "compensation," according to the common law. But this is not the meaning of General Scott. He wants these obdurate criminals to be handsomely paid for having committed these terrible outrages; or, rather, to make up for the loss they will sustain by ceasing to do evil!

The proposition to place Congress under the guidance of the legislatures of Maryland and Virginia, as to the time when, and the manner in which, slavery shall be abolished in the District of Columbia, is too ridiculous to require comment.

General Scott is for receiving and reporting on the anti-slavery petitions presented to Congress; but it is also quite as apparent, from his language, that he considers them ill-timed and improper. Nay, he avers that, in consequence of their presentation, the "adoption of any plan of emancipation has been greatly retarded" in the southern States. The "ultraists" on both sides of Mason and Dixon's line will smile at this exhibition of his credulous simplicity!

He says he owns no slave; but that this is no indication of virtue on his part, is manifested by his very next declaration: "I have never attached blame to masters for not liberating their slaves." Now, as it is certain that without such liberation the slaves are not and cannot be recognized and treated as human beings, but as chattels personal, and marketable commodities—that they must be subjected to a despotism as irresponsible as it is terrible—that they are and must be liable to all the incidents of property—it follows that General Scott means to say, that no blame is to be attached to those who are guilty of these damning acts! Even the "ultraists" of the South will be satisfied with this catholic view of the matter; but nothing will be able to appease the "ultraists" of the North, but the immediate, unconditional, everlasting overthrow of slavery, in all parts of the country—throughout the world.

The general gives as a reason why he is opposed to a sudden emancipation of the slaves, that they would not be able to take care of themselves. This objection has long since become ludicrous and stale, and has in all ages been urged by tyrants in justification of their despotic conduct. It can never be rational or humane to enslave those who know not how to provide for their own necessities. Freedom is the gift of God to all men.

But General Scott is certainly opposed to slavery! For does he not say, "I am persuaded that it is a high moral obligation of masters and slaveholding States to employ all means, not incompatible with the safety of both colors, to meliorate slavery to extermination!" This is the old syren song, which has lulled this nation into the sleep of death, and bewitched the senses, and corrupted the morals of the people. It is the old serpent, transformed into an angel of light. It changes the whole aspect of the anti-slavery controversy. It virtually denies that the Creator has made all his creatures free and equal. It scouts the doctrine of the inalienable rights of man. It proposes an indefinite amount of time for the continuance of the slave system; for a thousand years might elapse, as two centuries have already, and the same recommendation be still plausibly urged, "to meliorate slavery to extermination." Crime is not to be meliorated, but abandoned, at once and forever.

General Scott takes the ground, that no attempt should be made to deliver the oppressed, except on the invitation of the tyrants whose heels are on their necks! Hear him, lovers of freedom! "I consider interference or aid, from without, *except on invitation from authority within*, (!) to be as hurtful to the sure progress of melioration, as it may be fatal to the lives of vast multitudes of all ages, sexes, and colors." By this he means, of course, to strike a blow at all anti-slavery agitation in the free States—to stop free discussion and free investigation on the part of the people of the North—to discountenance every northern anti-slavery tract, circular, pamphlet, and newspaper—to invoke the dissolution of all existing anti-slavery societies—and to make the southern tyrants sole judges as to the most proper time and mode to surrender their ill-gotten power! He does not propose that the abolitionists should all be lynched; but, with this exception, southern ultraism has never surpassed him in hostility to our great movement, as exemplified in this single extract.

"All violence ought to be deprecated by the friends of religion and humanity," says General Scott. This is said in such a connection as to imply that the abolitionists are for resorting to violence, and hence embodies falsehood and calumny. It is notorious that all the violence has been on the side of the southern usurpers. They have resorted to every species of personal outrage, in order to glut their pro-slavery rage; and to them should General Scott send a homily on the duty of being "mild and considerate." But we turn to him as a warrior, set for the defense of his country's liberty, and ask, on what principle he decides that it is wrong to assist our oppressed countrymen, by an appeal to arms? Is he prepared to censure the "interference and aid" of La Fayette, in the revolutionary struggle against the mother country? Is the story of Bunker Hill, of Lexington, of Yorktown, sickening to his heart? Has the warrior in deed and in truth become a non-resistant? Thou that sayest that others should not fight for liberty, dost thou fight? "Physician, heal thyself."

The most odious part of this letter is that in which General Scott attempts to reconcile the mind to the horrors and atrocities of slavery and the slave trade, by expatiating on their blessed results in causing "the descendants of a few thousands to become many millions, all from the first made acquainted with the arts of civilization, and, above all, brought under the light of the gospel," (!!) through whom, "it may be within the scheme of Providence" to spread the arts and comforts of civilization, and the religion of the Cross, over the vast continent of Africa! This is not merely wretched cant, but it is a flagrant disregard of truth, and a gross insult to the intelligence of the age. There is no gospel preached at the South, either to the whites or to the blacks; and as for the arts and sciences being fostered by slavery, and communicated to the slaves, nothing can be more false and preposterous.

"The bleeding African," we are told, "was torn from his savage home, by his ferocious neighbors, [English and American kidnappers,] sold into slavery, and cast upon this continent." And by such a title do southern slaveholders keep those who have multiplied from thousands to millions, as lawful property! And such a title General Scott considers good against the claim of the victims of slavery to immediate emancipation! What shall we think of his honesty or morality?

Again: "Here—*in the mild South*—the race has wonderfully multiplied, compared with anything ever known in barbarous life." Cheers, then, for the African slave trade! It multiplies our species, yea, "wonderfully;" it takes them from darkness into light; it gives them knowledge for ignorance, "the arts of civilization" for barbarian degradation; the blessings of the gospel for the superstitions of heathenism; it qualifies them to become teachers and missionaries, to bring all Africa under the influence of the Christian religion, and to dispense light and joy to those who sit in the region and shadow of death! Cheers for the slave trade!

Such is the eulogy, in fact, on this accursed traffic, conveyed in the deceitful phraseology of this letter. Nor is it the first time that it has been bestowed by men claiming to be republicans and Christians.

But the wretched Africans were happily conveyed to "the mild South," were they have received mild lacerations, mild maimings, mild threats and curses, mild blows; where they have been hunted by mild bloodhounds, and murdered by mild overseers; where mildness in all things, in cock-fighting, horse-racing, and gambling—in street fights, and lynch-law conflicts, is the characteristic trait of all classes of the people, and pervades even the atmosphere itself! No wonder they have made such proficiency in "the arts of civilization," and in the American religion.

General Scott refers to the case of the Israelites in Egypt, as a parallel case to that of our slave population. According to his own showing, therefore, the slaves are "the chosen people of God," and their oppressors as culpable and stout-hearted as was Pharaoh. We are mightily apprehensive that the latter will yet perish in a "Red sea"—a sea of blood—if they continue to harden their hearts, and refuse to let the oppressed go free. How they will relish General Scott's compensation, we are curious to know.

But "the Israelites were, for wise purposes, suffered to remain in bondage [not for one moment as slaves,] longer than Africans had been on our shore." What, then? General Scott is for disobeying the command of God, as did Pharaoh, until a more convenient season; and thus he is for treasuring up wrath against the day of wrath, that the people may be subjected to plagues of hail and fire, and the oppressed set free by a strong hand, and an outstretched arm, even the hand and the arm of the Lord Almighty!

This letter, though expressed in cautious language, is extremely pernicious in sentiment, and calculated to do more mischief to the cause of human liberty than the most profligate vindication of slavery as a divine institution.

From the Philanthropist.

GENERAL SCOTT AND SLAVERY.

We intimated in our last, that General Scott had written a letter on the subject of slavery, far in advance of the expressed opinions of any of our modern American statesmen—we mean those who, within the last few years, have figured on the presidential race-course. And yet, how far short he falls of the morality of the Mussulman of Tunis!

He became deeply impressed when a boy, with the views given in Jefferson's Notes on Virginia, and by Judge Tucker in the appendix to his edition of Blackstone's Commentaries; since then, a space of nearly thirty years, he has read scarcely anything upon the subject; and his early impression remains unchanged.

To say the least, this is discreditable to his patriotism, and poor evidence of his qualifications as a statesman. Within thirty years, the whole world has been agitated more and more with this question of slavery. In the British empire, and many other States, this agitation has resulted in some of the most stupendous peaceful revolutions, that the history of nations records—revolutions full of instruction and deep import to this country. During the latter part of this period, these United States have been distracted by dissensions upon the subject; and it cannot be denied, that our fate, as a nation, depends upon its proper adjustment. Under such circumstances, no man aspiring to office, can be held excusable for ignorance upon the question; and indifference to it and its great bearings, such as a lack of investigation for thirty years demonstrates, should be regarded as proof of incompetence for any important office.

Has the world really advanced in knowledge, since General Scott was a boy? Has no light been thrown upon the question of slavery since Judge Tucker devised a plan of gradual emancipation, which was to *begin* to *check* the *increase* of the slaves, *only after about fifty years!* Are the results of West India emancipation nothing? Have the statistics of the census which the government has been at pains to take every ten years, revealed no facts, more clearly showing the bearing of slavery on national prosperity? Have the last ten years established no important principles, placed in bold relief no great truths, brought out no new facts, exploded no old errors, lessened or removed no prejudices?

We suppose not; for General Scott has to go back for all the knowledge he possesses on the subject, to his early impressions of Jefferson's Notes, and Judge Tucker's eternal gradualism? This, of course, would be ridiculous, were it not an admitted truth among the American people generally, that knowledge is progressive on every subject, *except that of slavery*—this being so simple in its nature, so little complicated in its bearings, so easy in its management, that nothing is to be *learned* with regard to it, that *every body* can understand it at *first sight*, and that investigation only serves to bewilder, and obscure rather than remove perplexity and shed light. This being an admitted truth, "the hero of Chippewa," "Old Hickory," the "patriot of Ashland," the "godlike Daniel," "he of Kinderhook," and the "patriarch of the Palmetto State," all stand justified for their want of examination into this great subject of slavery—for without any study they know as much about it as if they had devoted to it the same attention, which for the last twelve years, they have paid to the mysterious moves on the presidential chess-board. Admirable statesmen!

General Scott makes several important admissions, but, he *buts* his admissions so severely, that he almost knocks life out of them. In truth his *butting* exhibitions are rather laughable.

He *admits* that Congress has power to legislate for the abolition of slavery in the District of Columbia, *but*, his conviction is equally strong that all such legislation ought to be step by step, with that of Virginia and Maryland.

He admits that Congress is bound to receive, to refer, and report upon petitions relating to domestic slavery; *but*, he has not been blind to the *irritation*, and *peril*, and *retardation* of emancipation, resulting.

He himself owns no slaves; *but*, he has never attached blame to masters for not liberating their slaves.

In this pleasant way he see-saws on the fence running along Mason and Dixon's line, reminding us of one of Mother Goose's classics—

"See-saw, teter, torter,
I'm a son, and I'm a daughter,
I go up, and I go down"—

And we will add another emendation—

"You'll tumble off and crack your crown."

THE LATIMER DELEGATE.

The bearer of the great Latimer petition to Congress, Mr. Pierce, while at Washington, lodged at Mrs. McDaniel's, the boarding place of Messrs. Baker, Borden, Briggs, Burnell, Hudson, and Winthrop. He was introduced on the floor of the House by one of these gentlemen, I believe Mr. Burnell. It is not credible, but they were all informed of the indignity which both the delegate and the member who introduced him were subjected to, when they were both told by the doorkeeper, that Mr. Pierce could not be admitted again upon the floor, because he was the bearer of that petition! Let the people of their several districts ask whether any of these gentlemen ever said a word to show that they *felt* the insult, as freemen of Massachusetts should feel it. They were as tame as whipped spaniels. And yet the people of Massachusetts are called upon again to entrust the honor of our old commonwealth to such keepers, and they are told by unprincipled party presses that such men will do all that liberty requires!—*Emancipator.*

The Lowell Journal, commenting upon the above paragraph, says:

The editor of the Emancipator was in Washington all the winter, and he must have known the whole of the facts of the case above cited. He states a part of the facts, but exhibits a woful ignorance of the rest. It is true that Mr. Pierce boarded at Mrs. McDaniel's, and so did the Congressmen whom he mentions, and so did *we*; it is true that he was told by the doorkeeper that he could not be admitted. It is *false*, however, that Mr. Burnell and his colleagues did not resist the INDIGNITY, or that they were "tame as whipped spaniels." We gave an account of the whole matter, in one of our Washington letters, and which we will repeat in substance.

Mr. Pierce, not being a privileged person, had no right to be on the floor of the House; and no member has a right to introduce any friend there, though it is very often done, and if no one objects, he is not molested. When it was ascertained that Mr. Pierce was the bearer of the Latimer petition, a North Carolina member told Mr. Burnell, that he should order the doorkeeper not to admit him on the floor again. "If you do," said Mr. Burnell, "I shall retaliate; I know that he has no right here, and that it is a violation of the rules, but it is a common practice, and if he is not allowed on this floor, I shall order the doorkeeper not to admit any person whomsoever, unless he has the speaker's permit." Mr. Pierce was excluded, and Mr. Burnell told the door-keeper to make a clean sweep—that if he showed the least partiality, he would report it to the House. The doorkeeper promised to do his duty, and we believe he did it. Mr. Briggs told the doorkeeper the same, and added, that if southern members asked why he did so, to tell them that Mr. Briggs, of Massachusetts ordered you to, because they had excluded from the floor the bearer of the Latimer petition.

We know that the Massachusetts members at Mrs. McDaniel's were unanimous in their condemnation of the indignity offered Mr. Pierce, and that if there had been any way by which the matter could have been brought before the House, it would have been done. We know these facts, because we were on the spot at the time, and partook of the feeling of the members. It is hardly possible that Mr. Leavitt should be ignorant of the facts which we state, especially as he has one side of the story so very correct.

The following, from the Nantucket Inquirer, is supposed to be from Mr. Pierce himself:

Mr. Editor: The statements in regard to the bearer of the Latimer petition to Congress, contained in the extract from the Lowell Journal, which you published in the Inquirer of Wednesday last, are, to the best of my knowledge, *entirely correct*. This is not the first time that the Emancipator has been thought to misrepresent the action of the Massachusetts delegation in Congress. And it shows the danger of uniting a high moral enterprise, as I regard abolitionism, with the questionable and multifarious interests of political party organization. Had not the mind of the editor of that paper been laboring under a strong bias to subserve the interests of his (liberty) party, I cannot believe he would have suffered a statement so imperfect, so calculated to make a false impression, to go forth to the public. I would rejoice as much as any one to see the *cause of humanity* having a freer, fuller, and stronger advocacy on the floor of Congress; but deprecate, from my very soul, any underhanded and sinister measures—and over-statements or under-statements to effect such an object. C. P.

From the Emancipator.

EXTRAORDINARY PROOFS OF THE GRAND CONSPIRACY.

THE CAUSE OF SLAVERY IS ONE. The course of events is rapidly bringing out the proofs on this subject. All that the Virginia and Kentucky slaveholders may *profess*, of their opposition to the slave trade, amounts to nothing, as a refutation of the accumulative proofs that, in their support of slavery, they sympathize entirely with the barracoon-keepers of Cuba and Brazil. Mr. Wise's nomination as minister to France, at this eventful crisis, shows that interests are involved, in our present diplomatic concerns at Paris, which may not be entrusted to any northern man. Why will not northern statesmen show a little common sense in investigating the real causes of political events?

The various developments that are brought forward will, by and by, compel attention. We are indebted to an intelligent friend in New-York, to whom the French language is vernacular, for the communication of a piece of information which throws a blaze of light upon everything pertaining to American diplomacy at Paris—the movements of General Cass, the publications of the Rev. Dr. Baird, the letters of Robert Walsh, the baffling course of the French abolitionists, the writings of Henry Wheaton, the German periodicals, the refusal of France to ratify her own treaties—are all part of one system of operations, the object of which is here disclosed. The plan is arranged, and it has hitherto been kept from Anglo-Saxon eyes, by being circulated in the French language. Let us draw aside the veil.

The Courier des Etats Unis is a weekly French newspaper, published in the city of New-York, conducted with ability and diligence, and is the vehicle of information on American events to continental Europe. Our friend sends us a copy of the paper, of date February 16, 1843, containing an article which he has also had the goodness to translate, and which we now present to our readers, as a most important communication at the present moment:

From the Courier des Etats Unis, New-York, February 16th.

Some months ago, while calling attention to the increasing fanaticism of the abolitionists in the old and new world, and to the danger which results to the interests of the Spanish, French, and American planters, we pointed out to these last, the utility, the pressing necessity of a common alliance, as the only efficacious means of turning aside the common danger. This hint has produced quite a sensation in the southern States of this Union, and in the Spanish islands. A correspondence which we have received from Martinique, informs us, that there, also, it has found a prodigious echo. One of the most distinguished members of the colonial council, and a most devoted defender of the rights of the colonists, Mr. Cicero, has immediately called the attention of his countrymen to our proposition, in the following article, published by him, and of which he sends us a copy. Here it is:

"SAINT PIERRE, MARTINIQUE, Jan. 6, 1843.

The numbers of the 17th and 27th September, of the Courier des Etats Unis, entertain the readers of that journal with the idea of an alliance between the French colonies, the Spanish islands, and the United States of America. The reasons for this alliance are developed with as much logic as spirit.

Of all the European powers, there remains but one which has still delayed—hesitated to associate itself with the revolutionary projects that England nourishes, avows, and executes against those communities where slavery exists regularly and legally. Prussia, Austria, Denmark, Portugal, Naples, Sardinia, Sweden, Holland, and Russia herself, that country of white slaves, have given their adhesion to the principles of the right of *visit*, and the war of extermination which England has made a political axiom *against the countries where grow productions similar to those of India. France is the only dike Providence has thrown across the torrent.* Protected by her resistance, Spain and Brazil can still defend—the one, her islands of Cuba and Porto Rico—the other, her own shores, against British oppression. But the day France surrenders, all will have to surrender with her; the day abolitionism shall have obtained, in the French chambers, the emancipation of the blacks of Martinique, of Guadaloupe, and of Marie Galante, the proprietors of Cuba, Porto Rico, and Brazil, must hasten to free theirs, lest they call down storm and death on their own heads.

How, indeed, could the two Spanish islands hope to resist long, isolated as they would be, in the centre of a circle of foes? Alone, in the midst of a world conspired against them? Madrid can only resist London, by leaning on Paris, and the instant this prop comes to fail her, she will have to submit. This is inevitable.

The blacks of the French and Spanish islands once free, what will be the position of the United States? They have, afar, Europe coalesced against them; and this Europe, monarchical, inimical to their *republican* institutions, has her advanced posts on their very frontier—Cuba, Porto Rico, complete, with the Bahama, Jamaica, and St. Domingo islands, an effective abolitionist blockade against the Union. In time of peace, this blockade preaches desertion, and offers a secure and neighboring asylum to runaways; in war, it foments revolts, and provides chiefs and arms to the rebels. In the first case, it holds out the hand; in the last, a torch and dagger.

Never anything more correct and true, was said in politics. The alliance preached by the American Journal is a mutual insurance, of which the French colonies, Brazil, the Spanish islands, and the United States, should hasten to realize the fruitful idea."

There is no time to be wasted in the false calculations of a prudence that is out of season. *France is hesitating* and may give way, from one moment to another. She is in a position, where, pushed on one side by abolition delusions, the defense would leave her without a shelter on the contrary side. No doubt, she is intelligent, brave, and firm of herself, this same France; but she is weak through her statesmen, and it is there, above all, that England is strong. Nothing to oppose to the John Russells, Broughams, Stanleys, and to M. Guizot—but the press, the intelligent, patriotic, powerful press of France.

The interest is common, the defense mutual, but let, us not forget that it is through *us* (the colonies) that the last power is concerned in the question. America, the Spanish islands

nial councils, convinced of the immense interest of the coalition, confirmed by the early manifestation of public opinion, may one day send some of their members to seek the arrangement.

There is also needed between the coalesced nations, a tie of principles and doctrines. This link is ready found in the journal before mentioned. The Courier of the United States is admirably situated to preach first, the crusade against the English interest, to organize its ideas and doctrines, and keep up afterwards, in the various interested countries, the spirit and activity of defense, and submit its elements to the mutual control of the coalesced parties.

This paper, let it be well understood, is widely spread in France. It is from its columns that the journals of Paris and the departments speak of the United States. Nor is it less known and circulated in the Archipelago, and in the other countries where it will have to perform its work, if God shall enlighten us as to the advantages which we can realize from its efforts.

(Signed) CICERON."

Thus far the Martinique writer. The editor of the American French paper thus professes his zeal in the cause:

"If the honorable member of the colonial council of Martinique, reckons too much upon the service which the *Courier des Etats Unis* can render to the colonial cause, he has not over-estimated the importance of the projected coalition, to the interest of the several parties. The most potent resource which liberalism found in France, in the struggle of the five years following the restoration, was in association, which alone gave force to the isolated resistances. The colonists, menaced in their very existence by the progress of the English doctrines, can yet triumph, by the aid of strangers, by following the old maxim, 'God helps those who help themselves.' Let the planters of the South give a hand to those of the Spanish and French Antilles. Let them also choose delegates to lay the foundation of which we have raised the banner, and towards which the courageous colonists of Martinique have just taken the first step.

From the Journal of Commerce.

SLAVE TRADING WITH IMPUNITY.

Messrs. Editors:—As you alone, of all the city journalists, appear to take a reasonable and commonsense view of the British claim to the "right of visit," I beg to call your attention to the fact, extensively published in the papers for a week past, of a Spanish slaver, on the south side of Cuba, having been *chased, overhauled, boarded, and examined*, (or SEARCHED, as the hatches appear to have been opened, and the cargo ascertained,) by the American sloop of war, Vincennes;—thus exhibiting the singular and glaring inconsistency of a United States cruiser exercising towards the vessels of other nations a right not granted to them by treaty, and which the British government itself expressly disclaims under the same circumstances;—a right, too, which the United States utterly refuses to recognize on the part of Great Britain, or in fact even to *reciprocate* with that or any other power. And yet, if the vessel visited had been an American, and the cruiser a British vessel, we should doubtless have been stunned with clamorous invectives against "British annoyance," "British insolence," and the atrocious "outrage" on our flag. If you, or any of your correspondents, can furnish a justification of this proceeding *on the principles assumed and maintained by the American government on this very question*, I for one should be curious to see it. If not, the false position in which this country has placed itself, either by her avowed doctrines on the one hand, or her practice (as in the instance alluded to) on the other, is so obvious, that I marvel it has not invited the comments of, at least, *your* able and candid pen.

The Journal of Commerce, remarking upon the above, says:

Had the slaver been an American, she might and would have been captured by the Vincennes. Had she been a pirate, the Vincennes would have captured her. But how could it be known that she was not an American, or a pirate? Not by her hoisting the Spanish flag,—for it is a common device, both with slavers and pirates, when exposed to capture, to resort to this method of disguising their real character. The commander of the Vincennes was not to be bamboozled by such uncertain evidence. He therefore directed her to be *visited*, in order to ascertain her real character and nationality. He did this, notwithstanding the Spanish flag was floating over her deck, and notwithstanding a person on board, claiming to be a Spanish custom-house officer, declared her to be a Spanish vessel. He considered these evidences quite too uncertain to authorize him to abandon her. Accordingly, he "demanded and examined her papers." What, then? "Finding them all correct, we were compelled to declare the vessel free to pursue her course."

In all this, we contend, that Captain Buchanan did no more than his duty. He took only such measures as were necessary in order to ascertain the character of the vessel. And finding everything regular, he allowed her to proceed.

Now this is the utmost that England claims the right to do. She does not claim the right even to *visit* American vessels known to be such, but only vessels which there are probable grounds for believing not to be American, notwithstanding they may have hoisted the American flag. And the moment she ascertains that they are American, with regular papers, she apologizes for the interruption, and allows them to proceed, even though crammed with slaves; at the same time holding herself in readiness to indemnify the owners for any loss or damage which may have been occasioned by the visit. What is there in this that ought to be offensive to our national pride? On the other hand, a marked distinction is shown in favor of American vessels, compared with those of most other nations. We allow that the right of visitation is liable to abuse; and therefore it might not be expedient to concede it in terms, except, perhaps, within certain latitudes and longitudes. But we are sure if it is exercised with that caution and gentlemanly bearing which ought to characterize it, and only in suspicious cases, there is good sense enough in the American people not to be offended, if once in a while an American vessel should be visited under an apprehension that she was a slaver belonging to some other nation. If any American vessel is in fact a slaver, we, at least, would thank any English or other national cruiser, to take her into custody, and send her home for adjudication. But the right to do this, even, (as we understand the matter,) England does not claim.

LETTER FROM TENNESSEE.

To the Editor of the Hartford Christian Freeman:

When I got your letter, I saw a crowd at the door of the court-house, as I walked by. It was a sale of a little girl, about seven or eight years old; one of the most pleasant little children you ever saw. Her mother was by her side—a good-looking well-dressed woman. She was the slave of a man with whom I was well acquainted, who died some two years ago. He was kind to her, and would have tried to keep the family together, but died in debt. The mother had five children; one had to be sold to pay a part of the debts; another—and then another, until the last. *All to different persons*, to be separated and sold again, and again. Yet this is the operation of slavery in its mildest form.

Last evening I came here on business—a few moments, leisure were improved to go into the court-house, to hear the trial of a slave, about twenty-one or twenty-two years of age. Some weeks since, he killed his master, who was a cruel, hard-hearted man; who frequently scourged the poor fellow so cruelly, that he had told his friends for eighteen months, that he could not live so, and would take his own life. This was, no doubt, his intention; but while covering a coal-pit near this town, his master assaulted him with a heavy club. The slave, whose name is Hannibal, struck him with his spade, and killed him unintentionally. He then sat down until some persons came and made the discovery, and took him. He admitted all the facts, and no one doubts but he told them correctly. Two able counsellors defended him, and tried to get the crime reduced to manslaughter. One of them the moment I stepped in, said: "Gentlemen of the jury; I know the feeling which you are accustomed to indulge towards slaves, from your youth, in this country. But, on the bench, and in this court, you should divest yourself of them, and regard him as a man, a fellow-man, entitled to all the justice that one of you are—that the supreme court of the State had decided, that when a master approached his slave with a dangerous weapon, the slave has a right to resist—that in this case the slave had this right; for his master had a club that was dangerous—that he was known to the community to be severe—to be cruel. That the slave in resisting went too far—he admitted; but it was in self-defense, and in the heat of passion, and he should only be regarded as guilty of manslaughter, or murder in the second degree." The jury found him guilty; and on rendering their verdict, Hannibal rose as undaunted as Hannibal of old, and said: "Gentlemen, I thank you all." To morrow the judge will pass the sentence on him to be hanged—a judge, too, who is one of the most amiable men living, who has freed his own slaves, and whose opinion of slavery corresponds with ours. Since I have been in the State I have heard of some eight or ten cases of the same kind, where the slave killed his master, because the cruelty was so intolerable that they preferred death. This evening I had a conversation with one of his counsel, who said the slave expected the result, and was now well satisfied to die; he did not want to live.

Feb. 16.

Early this morning, on the opening of the court, the slave Hannibal was brought into court to receive sentence of death. The judge made a most impressive address to him, and was himself so much overcome by his feelings, that he found it difficult to conclude his sentence. The slave for the first time wept. I should think that more than one half of the audience wept. He was sentenced to be hanged on the second day of March.

You ask me how many of our people would be willing to abolish slavery. In East Tennessee, nine-tenths at least. In North Carolina, a majority—in fact a majority of the legal voters of the whole South. All that is wanting is energy and concert of action. *The abolitionists have not retarded the emancipation of the slave, but ameliorated his condition*, and laid the axe at the root of the tree. By persevering industry, with God's blessing, they will triumph. The light gets into the South; so much so, that *a late paper at Nashville said, that nothing but the election of Mr. Clay could sustain slavery.*

Slavery is a great evil. The South are coming to be sensible of it. Nothing but the culture of cotton has sustained it so long. Slave labor in that business is now worthless. Cotton has sold in South Carolina, in the country, at from 3 1-2 to 5 cents per lb. The culture of cotton in British India by free labor, can be done for less than it can be done here with slave labor. The planters are deeply in debt; slaves and land encumbered and hopelessly so. Forced sales constantly reduce the prices. Farms which a few years since cost some five or six thousand dollars, are now sold for less than the buildings cost in many instances. Eli Whitney was the innocent cause of the continuance of slavery by the invention of the cotton gin, and how did they reward him for his invention, which they said, more than three folded in value all the property of the South. Free labor in India has broken the spell; they can use Whitney's cotten gin too, and will continue to do it. Slaveholders are becoming desperate. They will, if they can, hold on to their slaves for a while, but in a few short years they will find they cannot hold slaves and lands too, for the free laborer with the intelligence of the European farmer or the northern man, will be able to out-bid them for the land, while the slaves he would not want. I have heard to day the frequent remark from the most intelligent citizens, that slavery could not exist long, should cotton continue at the present rates. The hope is openly expressed by such persons, that it will fall, and that speedily.

The improved communications have had much effect at the North. *They brought southern influence to operate on the cities*, much to discourage the good cause. But at the South they were the means of letting the light in and diffusing a salutary influence. I would rejoice to see the communications improved, that will carry light into the South. *Persevere!* PERSEVERE!! PERSEVERE!!!

The abolitionists have made an impression on the South, beyond their estimation. A few years of perseverence and the system will fall. Our worthy judge told me in a conversation this evening, that he rejoiced at the success of the culture of cotton in India. Although it caused much distress in our country, ultimately the effect would be beneficial. We have in East Tennessee, some 200,000 whites, and 20,000 slaves. Most of them non-slaveholders, and two thirds who are slaveholders, wish the evil abolished. You would hear the system spoken of with as much severity as at the North. The slaveholders hope to keep out the light, but hope in vain. It comes in, in the correspondence and by papers. Many an abolition paper gets in and circulates until worn out—and by travellers returning from the free States.

THE UNION THE BULWARK OF SLAVERY.

In the great Mississippi slave case, Mr. Clay took the ground that the connection of Mississippi with the Union was necessary to her security against her slaves.

"He showed that the safety of Mississippi consisted in her connection with the Union; that she owed her security against slave insurrection, to the genius of Fulton, by whose steamboat invention the myriads of men on the banks of the Ohio and Mississippi could be speedily conveyed to the scene of action, in case of a servile war in that State." Let her be insolated from the Union, said he, "let her be an island in the ocean, and the time would come, when the white population would be subdued by the colored race." He stated that the slaves already exceeded the white population of the State, by 20,000.

From the Liberator.

ANNIVERSARY IN NEW-YORK

Shame on the abolitionist, who, professing to stand firmly and boldly on the old anti-slavery platform, needs in this emergency to be stimulated from without to attend the anniversary in New-York, on May 9th, if he can possibly spare the time and money!—Let there be no falling back—no croaking, no voice of despondency heard—no retreating from the conflict—no giving up the ship! A mighty work is yet before us to perform—millions of slaves are yet pining in their chains—the heart of the nation is yet harder than adamant—the judgments of Heaven are suspended over our land! Rally all to the rescue!

☞ It will be a source of immense gratification to our anti-slavery friends to learn that those charming vocalists, the Hutchinsons, contemplate being in New-York during the anniversary week, and lifting up their soul-inpiring voices in the cause of universal emancipation at our meetings. We hope they will attract with more than magnetic power.

Communications.

LETTER FROM PHILADELPHIA.

Your paper having expressed a desire to receive for publication information of any acts by representatives of the democratic party, favorable to the views of abolitionists, or to portions of their views, I would call your attention to a recent circumstance which has not been noticed, I believe, in the Standard. It so happened that at the last election in Michigan, the democrats carried every member of the House of Representatives of that State. That body being assembled, petitions were received, asking the extension of the right of suffrage to the people of color. These petitions having been referred to a committee, a report was made favorable to their object, which I think is one of the best documents ever produced upon that or a similar subject. You will find it in the Liberator, for one of the weeks in March. Whether the report was acted on or not, I am not informed; but the fact, that in a body composed entirely of democrats, a committee appointed for the purpose made a report of the kind which I have mentioned, shows that the members of the democratic party are not so universally hostile to our views, as some articles in the anti-slavery newspapers, and some resolutions of anti-slavery meetings, would seem to imply.

In attributing extreme comparative hostility to emancipation, &c. to the democratic party, you quoted Mr. Buchanan, and pronounced him good authority on the subject. I cannot admit the validity of any authority, on any subject, in opposition to known facts; and the facts which I gave you in a former letter, together with that above-mentioned, and the recent unanimous vote of the democratic members of the Massachusetts legislature, respecting the rights of colored seamen, show, as I think, that whatever Mr. Buchanan may have thought, or intended to lead others to think, the conclusions drawn by you upon his alledged authority, against the democratic party, *en masse*, were entirely too unfavorable. I have not observed that you have ever quoted Benjamin Watkins Leigh as conclusive authority for the condemnation, *en masse*, of the New England whigs.

You stated, also, that you spoke with more asperity of the democratic, than of the whig party, because of the more gross inconsistency of the former, in its conduct relative to abolition, with its own *professed principles*. You would oblige some of your readers, if you would point out what you conceive to be the *professed principles* of each party, so that they might discern more clearly the grounds of your opinion as to inconsistency. If the democrats do not profess to be more favorable to the equal rights of man, without distinction of complexion, than the whigs do, then they are not guilty of a greater inconsistency in failing to support those rights; but if, on the other hand, the democrats do profess to be favorable to such rights, and the whigs do not, then I think it evident that the democrats are the party from whom most is ultimately to be expected for the cause of abolition; and that it would be true policy for the abolitionists to conciliate the good will of that party, by kind language, and calm appeals to it, founded on its own professions and general practice, with a view to induce it to apply those professions, and make that practice uniform, in reference to all; rather than to irritate it by taunting, not to say abusive language, and by conducting our papers and proceedings in such manner as is calculated to throw the weight of our political influence in the whig scale, and to lead to the conclusion, which I know numbers of democrats entertain, that let the party conduct as it may, it will receive neither justice nor favor from the official organs of the anti-slavery societies, nor support from many of those abolition voters who profess to have cast off the trammels of party, and to be disposed to go for those, without party distinction, who will go against slavery and its attendant wrongs. If the professed democratic creed is, as I understand you to intimate, more favorable than the whig to abolition principles, then it is reasonable to suppose that more *material* adapted to conversion to abolitionism, is to be found in the democratic, than in the whig party; for whatever may be the insincerity of office-seekers, it is not reasonable to suppose that the mass of any great sect or party is not more favorable to its own professed principles, than a sect or party which does not profess such principles at all; and if office-seekers insincerely profess particular principles, that fact implies that they believe those whose votes they seek, actually to entertain those principles.

If we go in search of inconsistency, I think it will not be found exclusively in the democratic ranks. If the whigs are so favorable to abolition, as it is intimated, on the eve of elections, wherever there are abolition voters, it is somewhat strange that a man cannot be found among the whig members of Congress, who receive such high encomiums, to offer a resolution to free the North from all participation in slavery. The whigs certainly profess a great sympathy for working men; great fear that they may be injured by competition with foreign labor; a desire that they should receive two dollars a day, with roast beef. Is this regard for working men carried out in reference to the working slaves of this country? Is the advocacy of Henry Clay by the whig newspapers, and whig meetings of every State in the Union, the evidence of this consistency? If inconsistency is to entitle men to our severe censures, I know of no man in the Union more deserving of them than that politician who, above all other political men, receives praises in the columns of the Standard. I mean the man who, in a speech addressed on the eve of an election, to abolitionists, without whose votes he could not be chosen, and whose votes he succeeded in obtaining, said: "Democracy, pure democracy, has at least its foundation in a generous theory of human rights. It is founded on the natural equality of human rights. *It is the corner-stone of the Christian religion.* It is the first element of all lawful government upon earth." * * "Is not the brand of double-dealer stamped on the forehead of *every democratic* slaveholder? Are not fraud and hypocrisy the religion of that man, who calls himself a democrat, and holds his fellow-man in bondage?" And yet this man, after this speech, gave a fellow member of Congress the lie, in that body, because he called him an abolitionist; and he has steadily declared that he will sustain those laws which assist the recreant democrats, of whom he speaks, to hold their fellow-men in bondage. He treats their doing so as a monstrous inconsistency; while he, professing to believe true democracy to be the corner-stone of the Christian religion, voluntarily assists them to commit that inconsistency.

Are we to look for the superior *consistency* of the whig party in reference to slavery, in the fact, that while the whig legislature of Massachusetts and Vermont passed resolutions in favor of abolition in the District of Columbia, they elected senators known to be practically opposed, and not even professedly favorable to such abolition? I presume that you will admit that duplicity is at least as bad as inconsistency. And, finally, shall we look for the consistency of the whig party in the fact, that after they had, to use their own expression, made much political capital by advocating the right of petition, their first step in obtaining power was to adopt, with but three or four dissentients, a gag rule still more extensive than the former one?

The party war in support of the whigs, under abolition colors, has, I perceive, extended to our meetings and resolutions, as well as to the press. At a late anti-slavery meeting, in the democratic county of Herkimer, the proceedings of which were published in the Standard, it was resolved, in substance, (I have not the resolutions by me,) that the late message of Governor Bouck proved both him and the democratic party to be the devoted tools of slavery. Now, suppose that the message had been everything which could be imagined adverse to abolition, it was not just nor becoming to charge upon the party that elected Governor Bouck, acts done by him after the election, and not avowed by him as contemplated before he was chosen. It is neither impartial nor just for anti-slavery meetings thus to denounce the democratic party entire, for the act of an officer elected by them, unless they will extend at least equal censure to the whig party, for its support of Mr. Clay; or to the whig party of Ohio, for refusing to repeal the black law, which was incomparably worse than anything pretended to be laid at the door of Governor Bouck. The resolution is not only unjust to the democratic party, but also, I think, to Governor Bouck himself. In saying this, I do not discuss the governor's general merits, or pretend that he is deserving of abolition support. Whether he be so or not, would depend, in my opinion, on the question whether he were favorable to the repeal of all constitutional and legal provisions of the State and nation, which sustain slavery; and this is a question which our abolitionists, who profess the policy of questioning candidates, did not, I believe, see fit to put either to him or his opponent. But if Governor Bouck is denounced, it should be for things in which he is clearly in the wrong, not for those about which honest and intelligent opponents of slavery may fairly differ in opinion. He avows, in his message, his opposition to slavery. He then expresses his opinion that the jury-trial law is *unconstitutional*, as decided by the Supreme Court; and recommends its repeal. For this he is condemned; yet Mr. Giddings, who receives so much praise from the same quarters, expresses the same opinion with Governor Bouck, and advocates the same policy as to State legislation. I do not believe that there is a whig judge in all the northern States, who would sustain such a law, in opposition to the decision of the Supreme Court; nor a whig member of the New-York legislature who would do it, if on the bench. I can therefore put no confidence in their motives, if they do sustain it as legislators. I am radically opposed to all such laws, because they recognize slavery, and make the States, in their own action, parties to the return of fugitive slaves. I perceive that the democratic committee in the New-York legislature, has reported in favor of the repeal of all State laws respecting fugitive slaves. This is precisely what the abolitionists of Pennsylvania are endeavoring to obtain; and until it is obtained, they urge upon our public officers the duty of disregarding them, as unconstitutional. It would be a singular spectacle for the abolitionists of New-York to condemn the democrats, as pro-slavery, for doing that which the Pennsylvania abolitionists advocate; and as singular to see the whigs of New-York, who have always asserted the supremacy of the highest court of the Union, and condemned General Jackson for dissenting, in legislation, from that court, advocating the continuance of a law pronounced unconstitutional by the unanimous decision of that tribunal.

As to the other point of Governer Bouck's message—his expression of the opinion, that he is bound to deliver up persons charged, upon probable cause, with violating the laws of another State—it is a question on which opinions may fairly differ, without any friendliness to slavery. Probably a majority of judges and lawyers in the Union, of both parties, would unite in the governor's view of the Constitution. If he is sincere in it, which I see no reason to doubt, he is no more to be blamed for keeping his oath to support the Constitution, than Mr. Adams, Mr. Giddings, or Mr. Slade, or any whig governor of a northern State.

It would be easier to prove the devotion of the abolitionists to slavery, than that of the democratic party, by the logic of the Herkimer meeting; for the abolitionists have supported the election of Mr. Adams, by votes in his district, and by countenance out of it; knowing, at the same time, that he would support laws in the District of Columbia, without pretending constitutional scruples, which keep a hundred times as many persons in slavery as could be so kept by the measure proposed by Governor Bouck, under an avowed sense of constitutional duty. Moreover, I have never seen the abolitionists denounce the whigs of Massachusetts, *en masse*, as pro-slavery, for nominating and electing Governor Davis, when they knew that he had voted to lay abolition petitions on the table, and had refused to sustain the resolutions of his own State, relative to the District of Columbia.

I have an objection to the policy of the jury-trial law, which I omitted to notice in the proper place. It is this: if its real object was to ascertain the fact of the slavery or non-slavery of a fugitive, and to return him, if he be a slave, it is absurd to claim the support of such a law as evidence of abolition principles. But if, on the other hand, the object was to secure the escape of real slaves, either through the delay of the proceedings, or a hope that the jury would disregard the law and the evidence, then there was such meanness and hypocrisy in those who voted for it with such views, and yet pretended a desire to support the Constitution of the United States, and refused to advocate, in a manly manner, the alteration of that Constitution, that I could never think of commending their course.

Since I began this letter, I have learned another act of democrats, which I wish may be known to your readers. It is, that the government of Maine, which is democratic, in all its branches, has, a few days since, passed an act imposing a heavy penalty on all judicial officers of that State who shall take any part in the arrest or return of a fugitive slave. This, and the similar law passed in Massachusetts, both under democratic administrations, are the first laws of the kind in the Union. New Jersey and Rhode Island are under whig rule. Let us see how soon they will follow the example. So long as the whigs ruled Massachusetts, the abolitionists obtained nothing but empty resolutions accompanied by deeds in direct opposition to those resolutions. As soon as the democrats came into power, they got something more substantial, and would have gotten, it is presumed, still more, had it not been for the whig strength in the House of Representatives, and the confiding of the Latimer petitions to a whig member not favorable to their principal object, instead of giving them to an avowed and true friend of abolition principles.

I have never for a moment doubted, that if the abolitionists pursued an honest, impartial, and consistent policy, they would soon have the great mass of the democratic party with them; and I believe now, as I have always believed, that whenever slavery is abolished, that party will take the larger share in the work. I feel grieved at the attempts to pass off mere shadows as abolitionism, as well as attempts, though well meant, to play into the hands of one of the parties without anything substantial in return; because I think the success of our cause is thus greatly retarded. Thoroughgoing abolitionism will not only secure its advocates the most respect, but will be the most popular with the people at large. They have too much good sense to support measures which will only excite discord without tending to a thorough removal of the evil; and we can find three persons who will candidly support a change of the Constitution, to one that will support that which has always been deemed a violation of it.

In conclusion, I will add, in reference to your charges against the democratic party, that I believe the larger portion of the mobs against abolitionists have been instigated or palliated by whig newspapers, and led on by whig politicians; and that they have acted under the eyes, and with the connivance or gross negligence of whig magistrates. I cheerfully admit, however, that in reference to this, and the other matters connected with our cause, large portions of both parties have been greatly in the wrong. E.

LETTER FROM NANTUCKET.

4th mo. 7th, 1843.

In the Standard of the 9th ultimo, thou notices the petition of Dorothea L. Dix, to our State legislature. I read the pamphlet a month ago; and hence, I was prepared to respond to the just tribute thou bestows upon the memorialist. I would that woman everywhere would more truly estimate her responsibilities, and come up to their fulfillment, despite the conventional usages of society. How such developments of the religion of Jesus, exceed the "tithing of mint, cummin, and anise;" and yet there are those who will be ready to say that our friend has stepped out of her "appropriate sphere." But I took my pen to write upon another subject.

From the time of our annual town meeting, I have intended to write to thee. The subject of a separate school for colored children, and a denial of our grammar, and high school to such children, were, as usual, matters of consideration. From year to year, a vote has passed, "to continue the African school as heretofore," and again this year it was re-enacted. But the colored citizen knew his child had a right to those schools, and a girl presented herself for examination. We have thirteen school committee men. Twelve are in favor of giving to *every* applicant his right; and in this view, all who were present at the board, save one, directed that the scholar should be examined, and, if she were qualified, admitted. She was not qualified; but many were dissatisfied at the procedure of the committee, in *examining* her; and a town meeting was at once called. After a protracted meeting of four days, the chairman of our school committee, (John H. Shaw,) to test the sense of the town, and to render our instructions definite, introduced the following resolutions; viz:

"Resolved, That it is the wish of the town, by the sense of this meeting, that the school committee keep said school, for the education of the colored children, apart by themselves.

And further Resolved, That it is the sense of this meeting, that should a child apply for admission into either of our schools, (except said York-street school,) and be found to have any taint of African or Indian blood, said child shall be refused admission, although living in the district, and every way qualified for an entrance of the school."

The meeting, however, disposed of this plain proposition, by laying the resolutions on the table. Whereupon, he introduced the following; viz:

"Resolved, as the sense of this meeting, that the instruction relative to the African, or York-street school, was, that the committee keep that school for such children as may choose to go there; but when a child offers for admission into either of our schools, if residing in the district, and otherwise qualified, said child shall be admitted, without reference to the color of the skin."

This, too, was disposed of, by referring its consideration to the annual meeting of 1844.

As the town refused to accept either proposition, the committee consider they are not definitely instructed; especially after they had sought it, in a manner which could not be misapprehended.

On the last day of the meeting, our new west grammar school was opened. Colored children applied, and four were admitted. A neighbor of ours remarked: "My children came home from school, *and ate their dinner*, just as they had always done before;" as if he had said, "The mountain did not produce even a mouse." The last week four were admitted into our *south* grammar school.

I write, that thou may rejoice with me, in view of the great change in public sentiment. It is a most grateful reflection, that our colored children are now admitted to a right, of which they have always, heretofore, been deprived. When a colored girl applied, three years ago, for a place in our high school, though she was the best qualified to enter of any that did apply, she was arbitrarily denied the place; and yet some of those who closed the school upon her, assume to be the friends of the colored people! I was on the school committee at that time, and of course in the minority.

At that time, our chairman, whom I have already named, was *against* the right. *Now*, no one stood more manfully and earnestly *for* it. Thought I, when he was addressing the meeting *most eloquently*, because most *truthfully*, that I would never despair of the omnipotency of principle, and its ultimate triumph. He and I had, for several years, been diametrically opposite upon this very question, as school committee men. We had argued, from day to day, and from year to year. Now, we met at a town meeting, called by those opposed to the clearest rights of the colored children, and by the very party whom three years ago he led, and there we stood, from day to day, (beginning on Fifth day, and not concluding our moral struggle till Second day thereafter; and on that day, the town held two meetings,) not as we had been wont to stand, but now shoulder to shoulder, breasting the wrong, and doing what we could, for the right.

We had had a meeting the preceding week, on the same subject, when my colleague was taunted with "blowing hot and cold," in view of his once having advocated a proscriptive system. My limits will not allow of my quoting a tithe of what he said during those meetings; but I will give thee one extract from the sketch I took of the speeches, made during the severe conflict. I have frequently listened to him, and in argument, he seldom disappoints his hearers. He has a discriminating mind, and brings out his views so clearly, that the people generally go with him. He was the democratic candidate at the last election to Congress, and on the subject of slavery, answered the questions proposed to him, to the entire satisfaction of those who take part in elections.

But to the extract:

"Let the town," said he, "do as they will, instruct or not instruct; no colored child shall be deprived of his right to a place, in any of the schools, by *my* vote. Some have asked, Is not the African school a good school? I answer, *no*. It is not *so good* as the others; it has not the benefit of classification, as the others have. The scholars are of all ages, and every degree of attainment; then the school combines the introductory, primary, and grammar studies, when each should be taught in a separate school. Again, you request us to educate these children apart by themselves. Is not this sufficient of itself to repress all the ambition of the child? Do you not put a brand upon him? Every time he enters the school, must he not ask himself, Why am I thus set apart? Why cannot I have the benefit of the high and grammar schools? And must the answer be, *Because your skin is not like mine?* Absurd! This should not be so. I trust gentlemen have not come to the town-hall to inflict such an injury. I have waited quietly for some one to assign a reason for their educating the colored children apart. The call for the meeting was signed by some thirty or forty; and I had supposed that some of them would have given a reason for their vote. They had not done so, and now I entreat them not to vote down all truth, all right, simply by the power of the stronger; of the many."

In reply to the gentleman who had taunted him with blowing hot and cold, because he had, three years ago, taken a different view of the question, he said:

"I am thankful to my Maker, that I had independence enough to change my mind, when convinced of error. *Then I was wrong*; my prejudices got the better of my judgment; and so far as I acted then, I acted wrong. Having now a better view of the matter, it is the more incumbent on me to speak out boldly, in favor of that which I believe to be right. The gentleman states that I always give to *all* their rights and privileges; if so, and I then voted with the majority, I deprived those children of their dearest immunity; and I ought now, if convinced of this, to reverse my vote, without fear of being accused of blowing hot and cold."

What a noble testimony! Another member of the school committee, who three years ago cast all his influence against the claim of the colored girl, to whom I have alluded, expressed a full conviction that the high-school would now be open to colored children. I congratulated him on this concession; no one opposed the principle more decidedly and perseveringly, than he did, at that time. Moreover, when this subject was introduced by myself into the annual meeting, one year ago, there was but one person who *spoke* against the right, though the town *voted* against it. This year, that individual came out frankly and honestly on the right side. He acknowledged that he had been deceived. He said he thought, a year ago, he was acting from principle; but he had found it was prejudice. Tell me not that abolitionists are not doing a great, a noble, and hallowed work, for humanity! My spirit rejoices in view of the facts as they have presented themselves before me, upon this isolated spot, passing, as I do at this time, over other parts of our country. What do the events which I have now detailed, demonstrate? Go now to our grammar school, and behold those children, who have so long suffered for the stimulus they find in those excellent institutions, and tell me, ye who would deprive them of those dearest rights, how ye will be able to answer, when inquisition for blood is made? But the number of these is decreasing; and if anti-slavery men and women are true to their principles, if they "are instant in season and out of season," they will soon be reduced to an unit. Where is the abolitionist, then, who will "cast away his shield, as though it had not been anointed with oil?"

In view of the progress of the cause, I will say, as our dear Lucretia Mott said, at Westbury Quarterly meeting, last 7th month, when she surveyed the achievements of temperance, anti-slavery, and non-resistance—that these were owned by God; and that in the progress of these great and heavenly principles, she "had rejoiced, yea, and therein she would rejoice." How many hearts there are, which respond to the sentiment of the lamented Channing, in reference to this excellent woman.

I intended naming others; for there were many who took a conspicuous and an ennobling part in the discussions, at those meetings to which I have referred; but my limits will not allow of further allusions to them. But of these it is said, as of the Apostle Paul, in his unceasing conflict for the truth as in Jesus. He was called a "pestilent fellow," who "turned the world upside-down;" "away with such a fellow from the earth; it is not fit that he should live."

NATHANIEL BARNEY.

PHILADELPHIA DORCAS SOCIETY.

At the annual meeting of the Dorcas Society, (composed of colored persons,) April 6th, 1843, it was thought due to those benevolent individuals who have contributed to its funds, to publish the following extract from the annual report:

"The distress so generally prevalent throughout the community, and the consequent want of employment, have occasioned a greater number of applicants for relief than at any period since the society's formation; now more than ten years.

Groceries, and 984 garments have been distributed to 299 sick and destitute persons. The money received during the year, $156 47, has all been expended. Of that sum $42 50 were donations from kind friends, to whose timely aid the society has been indebted for the continuation of its labors up to the present time. Donations in money, groceries, or articles of clothing, will be thankfully received. They may be left with the treasurer, Mrs. Catharine Brown, No 217 Lumbard street, above 7th, or at the school-room of Sarah M. Douglass, 1st Court below Arch street, in 7th street.

SARAH GOINES,
AMELIA M. BOGLE.
April 26th, 1843. *Publishing Committee.*

* Speech of J. Q. Adams, at Weymouth. Standard, Nov. 10, 1842.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 4, 1843.

FAREWELL.

Two years ago, I took charge of the Standard, with the declaration that I would "work according to my conscience and ability; promising nothing but diligence and fidelity; refusing the shadow of a fetter on my free expression of opinion, from any man, or body of men; and equally careful to respect the freedom of others; whether as individuals or as societies."

I have kept my word. In departing forever from the editorship, I have a peaceful consciousness of undeviating rectitude of intention. I have doubtless made mistakes; but none of them have originated in personal or partisan feeling. If I have seemed proud and lofty in my undeviating course, it was because I felt the *necessity* of relying upon myself, and never looking outward for stimulus or guidance. Many complained, because I calmly stated my reasons for believing that a distinct political party would do immeasurable injury to the anti-slavery cause; while others were impatient because I spoke of the "liberty party" with so much smoothness and courtesy; assuring me that it was "absolutely necessary to show up its intrigues, duplicity, and meanness." Several complained that I stood so carefully aloof from "new organization;" while others urged that I was doing incalculable mischief to the cause, by not attacking new organization; and declared that I made; the true-hearted blush for the time-serving character of the Standard. Some complained that the slaveholder was treated too harshly; others, that my reproofs of sin were "mere child's play." Quakers wrote, not altogether "in the *quiet*," calling me to account for "harsh and wholesale abuse of the Society of Friends;" while others declared that the Standard was "a sectarian, Quaker paper." Divers correspondents have blamed me for not attacking church and clergy; while others have mourned over the disrespectful manner in which *their* ministers, or *their* denominations, have been treated. Whigs have written angrily about articles on Henry Clay and Daniel Webster; while democrats have complained of my unwillingness to see any good in their party, or their candidates. Some were aggrieved by what they deemed extravagant panegyric of Doctor Channing; while others complained of the coldness with which he was mentioned. Some were troubled because they could not find out what were my theological opinions; while others thought my religious bias was shown too plainly. Local plans and individual theories, altogether discordant with each other, demanded prominence in the columns of the Standard, and deemed the treatment unfair, because their claims were not allowed.

I am not aware that any of these whirling eddies have, at any time, made me swerve one hair's breadth from the course I had marked out for myself. This was not because I thought myself so much wiser than others; but because I knew, by experience, that he who turns from the light of his *own* judgment, and the convictions of his *own* conscience, has neither rudder or pilot in the storm. I dared not venture to substitute even a more enlightened conscience for my own. Moreover, in most of the work pointed out to me by others, I thought I saw the narrow and proscribing spirit of sect and party; that spirit which, as Carlyle says, "would bring the Sun down out of heaven, and convert it into their street torch."

I have repeatedly said that I did not *intend* to edit the paper for *abolitionists*. It seemed to me that the Liberator, the Herald of Freedom, and various "liberty party" papers, were sufficient to meet their wants; and that the cause needed a medium of communication with the *people*. My aim, therefore, was to make a good *family* newspaper. The large proportion of literary and miscellaneous matter was not inserted for personal popularity; had *that* been my object, I should not have edited an anti-slavery paper at all. I did it, that many might be induced to subscribe for the Standard, who would not take an exclusively anti-slavery periodical. The New-York Letters were inserted upon something of the same principle that the famous Timothy Dexter sent a stock of Bibles to the West Indies, with warming pans, to be used for sugar ladles and strainers. No purchaser was allowed to have a pan, unless he would buy a Bible also. Thus have I brought some to look candidly at anti-slavery principles, by drawing them with the garland of imagination and taste. It was an honest, open trick, and I think may be easily pardoned.

Editorial writing is the least task, and the least merit of a newspaper. The Spectator says truly, "An editor ought to be estimated by the general conduct of his paper; its tone, its temper, its manners, its uniform consistent course; its principles, its aims, its manliness, its courtesy, its dignity, its propriety. To preserve all these as they *should* be preserved, is enough to occupy fully the time and attention of any man." What is *not* inserted is a better criterion of pure taste and correct judgment, than what *is* inserted. In the miscellaneous selections I have made, I have had a constant aim to elevate and enlarge the soul. I have purposely avoided what would have been popular among sects, and parties, and patriots. I have not sought to glorify America, but humanity at large. I have not adapted my columns to Calvinist or Unitarian, Quaker or Catholic, but have preferred to show that Jew, Mahometan, and Pagan, have *their* virtues; leaving the anti-sectarian moral to apply itself. I have admitted no songs in praise of martial deeds, though some of them stir my spirit like the tones of a trumpet; for I felt that it was a wiser and a holier office to record the conquests of kindness, the irresistible power of forbearance. I have selected no stories which tell of countries where they raise "fine *wine* and fine *women*," or where they have "the handsomest *horses* and the handsomest *wives*." I have thrown aside all poetry about "tempting lips and voluptuous forms;" all jokes about matrimony and women;—for I know full well that from these subtle and unnoticed influences, more than from any other cause, flows the unclean public sentiment, which degrades woman, and desecrates the sacred sentiment of love and marriage. I find much peace in reviewing what I have *not* done.

Correspondents may think they have some cause to complain; but I have certainly aimed to be impartial and courteous. I have never rejected any communication from partisan or personal motives. In many instances, I have had reasons, which could not fail to satisfy the correspondent himself; but I could not publicly assign them, without provoking interminable controversy, or wounding individual feelings. As for answering these innumerable documents by private letters, any one who had been editor for a month, would know that it was well nigh impossible. I have been frequently accused of rejecting communications because they were deficient in literary accuracy, or cultivated taste; but they who so judged, greatly mistook me. I certainly appreciate knowledge very highly, believing that it prodigiously increases

the power of usefulness and happiness; but few estimate mere knowledge lower than myself, when compared with honest truthfulness of purpose, or elevation of sentiment. When a communication has seemed to me really to *say* somewhat, spelling and punctuation always appeared exceedingly unimportant. As Emerson says, in his oracular way, "The man of energy makes his jacket invisible."

If I have injured the feelings of any, or seemed partial or dictatorial, I beg their forgiveness; for in honest truth, I have never had any unkind intentions, or disingenuous motives. Errors of judgment could scarcely be avoided in such a complicated state of things, as the anti-slavery cause now presents. I can only say that I sincerely followed the best light I had.

If I have not copied attacks upon prominent abolitionists, or taken pains to defend them, neither have I, on any occasion defended myself. I believe that the work of a true and wise reformer is in a region far above attack and defense; that he forgets *himself*, and wishes others to forget him, in the *principles* he advocates; and that whosoever stops to say, "I hurl back upon the gentleman the imputation he has cast upon me," wastes just so much energy, that might have been better expended for truth and freedom. The soul that would leave its impress on the world, must sail serenely above all these local eddies, which ripple and fret only for the moment.

To those who have found strength, refreshment, or consolation, in anything I have written, I will promise that my pen shall be busy in other departments of usefulness, whenever the Giver of all good imparts to me any true utterance. We do not bid farewell, therefore, as those who part to meet no more.

I cannot announce who will be my successor, until it is decided, at the annual meeting, which occurs on the 9th of this month. But I would ask it as an especial favor, and as due to the good cause you are striving to sustain, not to give up the paper, till you have tried it at least one year under its new guidance. There is a great amount of intellect, ability, and moral excellence in the anti-slavery cause, and I am sure that a large portion of it will be brought to the support of the Standard.

Mr. Child and myself will both be absent from the city for three or four weeks, on business of imperious necessity. An able and disinterested friend of the cause will take charge of the paper, meanwhile, until a new editor is appointed.

To those friends who have urged me to remain at a post, which from the beginning has been most irksome to me, I return cordial thanks for their kind and encouraging words. To all their arguments, I briefly answer, that the freedom of my own spirit makes it absolutely necessary for me to retire. I am too distinctly and decidedly an individual, to edit the organ of any association. And so I bid you all an affectionate farewell.—L. M. C.

LETTER FROM WASHINGTON.

I have never felt much zeal to gather the tittle tattle of Washington, and spoil good writing paper with it. It is better let alone, to be blown away by the next political breeze that rises. But one out of a number of cases of *removal*, which have occurred of late, chiefly in John C. Spencer's department, touched me. An elderly man, whom ten years had seen diligently scratching at a desk, from bustling morn to quiet eve, never noisy, never discontented, or ambitious; but husbanding his little resources, a small salary and no "stealings," which is extraordinary. A week or two since, he came as he was wont, mounted his high chair, and commenced the usual prelude to the labors of the day, which was the munching of an apple, he drew from his pocket. While he was engaged in this operation, one of his fellow-clerks said to him, "I guess you have a *billet* there on your desk." Fatal news! That day, the apple was unfinished. The old man went reluctantly from his high chair, and his accustomed place, from the "good morning," and the pleasant face of his fellow-laborer.

Alas, alas! if this juggernaut rotation system be not an infernal machine for crushing human hearts, then human hearts cannot be crushed. Those who survive, seeing an old friend, whom they have greeted for long, long years, and whom they know to be to his trust as true as steel, struck from his seat—no reason given, no explanation made—feel their own precarious life, and wait for death, rather than life. The *lettre de cachet* comes, and the faithful old servant of the republic is gone. No matter if he is heart-broken; or if certain small but very interesting personages, who are wont to shout at his coming, and at his weary hour *papa* him home, do never shout again; the juggernaut rolls on.

The navy officers hereabouts are beginning to get their destination to the African squadron. In general I think they seem well pleased with it. There is really a great deal of just and generous feeling in respect to the nature of the service they are to enter upon. I have felt myself refreshed by it. Strange that they do not of themselves *generalize* in moral as they do in other science. An officer of the Concord, lost at Mozambique, returned here the other day. After they had got a vessel to bring them home, and were on their passage, they were *visited* by a British cruiser, but treated in a manner highly gratifying to them, by the British officers. I hope mutual good will, and a noble sympathy, may arise and increase, between American and British officers and seamen, in the work they are to do. The officers have got somehow an idea that the squadron is not popular with the country. I know not how this has arisen, unless from some inhuman, violent speeches in Congress, from a slave-trading faction; which, however, I must confess, were not properly answered.

Commodore Jones is coming home overland, as I am told. We shall see whether the sanctity of treaties, the peace of nations, or the supremacy of law, are anything but names.—D. L. C.

THE NORTH AND HER MASTERS.

The Richmond (Va.) Enquirer manifests considerable disappointment that the democracy of New-York did not do the bidding of Virginia, so thoroughly as was expected, with regard to the trial by jury for those claimed as slaves. They assure their readers that the democrats in the House all voted for it, and that it doubtless would have passed the Senate also, if the whigs had not taken up the time with useless debates, and thus distracted democracy from its duty. Yet the democrats numbered about two to one in the legislature. The Enquirer either did not know, or did not like to tell Virginia, that the democratic members of New-York did not *dare* to repeal the jury law, for fear of their own constituents. There are consistent democrats, and those not a few, who really have some respect for principles of human freedom; and these it is not prudent to offend too deeply.

The Richmond Whig, speaking of Elder Knapp's venturing to allude to slavery, in his preaching, says:

"It was known to us that Mr. Knapp, in common with northern men generally, entertained opinions at variance with our own on the subject; but he had preached with acceptance and success in the city of Baltimore; and was known to entertain fraternal feelings towards Christians at the South. We were perfectly assured that, under existing circumstances, he deemed subordination to the laws a Christian duty."

The Richmond Star is quite excited by this declaration. It bestows on the North the following sugar-plum, in reward for obedient behaviour:

"We deny, indignantly, that 'northern men generally' are in the least degree such abolitionists as Mr. Knapp. We deny that there are any facts to warrant such an inference. On the contrary, New England has been disgraced by more mobs, and more churches have been desecrated by riots, caused by the abolition frenzies of such men as Mr. Knapp, ten-fold, than ever grew out of any other subject in that region. And more—it is only by the violent, mad course of such fanatics as Mr. Knapp, that the subject is kept alive at the North, and the feelings of the two portions of the country are so embittered. Were it not for such infuriated, crazy men, the subject of abolition would only be discussed at the South, and the North would leave it where it belongs. Mr. Knapp, therefore, is not to be thus classed with 'northern men generally' in this respect; and this insinuation that the mass of the northern people are like him, is vastly more unjust and 'erroneous,' than any statement of ours that they may wish to correct. So much so, that Mr. Knapp cannot go into New England to-morrow, and preach the sermon he designed to preach here on last Sunday night, without raising a mob and riot in church, great as is the veneration of that people for their altars. They have done more, and gone farther, practically, against abolition, than the South—for while the South has 'resolved,' New England, we *grieve* to say, has *mobbed*. Abolitionists here are caught and quietly imprisoned. There they are caught, and egged, and snuffed, and red-peppered."

THE LAST WARNING.

This is the last paper that will reach our subscribers before the 9th of May. It is therefore our last opportunity to warn the friends of humanity of the importance of attending the annual meeting. We have questions of great moment to discuss, relative to the permanency and efficiency of our organization; and questions of *greater* moment, concerning the prosperity of the cause at large. Come, all ye who lay to heart the wrongs of your race—they are *your own* wrongs. Pause not at the paltry temporal sacrifice of self-interest; if ye have bought oxen, and farms, and new houses, let these furnish no excuse for your non-attendance of the spiritual feast to which you are bidden. Know, that there is a higher interest than that of worldly gain. The interest of all the future generations of mankind, is in the hands of the present. There is not a greater, or a more solemn trust reposed, in all the universe, than this. In our efforts to exterminate the curse of slavery, we are laying up store of happiness for future worlds. We strive to annihilate the cause of social conditions, which act with dread fatality on the best hopes and destinies of our nature.

Let us not commit so great an error as that of underrating the importance of our duties—as that of forbearing to apply our utmost energies to the emergency of the time.—J. S. G.

LORD BROUGHAM AND GENERAL CASS.

On the 7th of March, Lord Brougham's motion for a vote of thanks to the ministry, and to Lord Ashburton, for negotiating the treaty of Washington, was carried in the house of lords, by a large majority. In the course of his speech, Lord Brougham thus alluded to the course of General Cass, with regard to the ratification of the Quintuple Treaty by France. He said:

"There was one man who was the very impersonation of mob hostility to England. He wished to name him, that the name might be clear, as the guilt was undivided—he meant General Cass, whose breach of duty to his own government was so discreditable, and even more flagrant than his breach of duty to humanity as a man, and as the free descendant of free English parents, and whose conduct in all those particulars it was impossible to pass over or to palliate.

This person, who had been sent to maintain peace, and to reside at Paris for that purpose, after pacific relations had been established between France and America, did his best to break it, whether by the circulation of statements upon the question of international laws, of which he had no more conception than of the languages that were spoken in the moon—(loud laughter)—or by any other arguments of reason, for which he had no more capacity than he had for understanding legal points and differences, or by stepping out of his own province, and by mixing himself up with French affairs, and the negotiations between France and England, with which he had no more to do than with any treaty between the princes of India—he did all this for the avowed purpose of breaking the state of peace between the two countries; for which he had been reprimanded by Mr. Webster. And he had done all this, for what? For the sake of furthering his own electioneering interests in America, and helping himself to that seat—the possession of which he envied Mr. Tyler—the seat of the first magistrate of that mighty republic. For that purpose, he was not above pandering to the worst mob feeling of the lowest rabble of the United States.

He (Lord Brougham) need scarcely say that all the respectable persons in America were averse to a war with England; but he had taken upon himself to assert that, wherever in that country they found a lawless set of rabble politicians of inferior caste and station—a grovelling, groundling set of politicians—a set of mere rabble, as contradistinguished from persons of property, of respectability, and of information—in that quarter, among those mere groundlings in station, among the rabble mob, they were certain to find the strongest and most inveterate prejudices against the union between America and England, and the greatest disposition to see war, instead of peace, between the two countries."

LETTERS FROM NEW-YORK—No. 58.

The first of May! How the phrase is twined all round with violets; and clumps of the small Housitania, (which remind me of a "Sylvania phalanx" of babies;) and slight anemones, nodding gracefully as blooming maidens, under the old moss-grown trees! How it brings up visions of fair young floral queens, and garlanded May-poles, and door-posts wreathed with flowers, and juvenile choirs hymning the return of the swallows, in the ancient time! The old French word *Mès*, signifies a garden; and in Lorraine, *Mai* still has that meaning; from which, perhaps, the word *maiden*. In Brittany, *Mae* signifies green, flourishing; the Dutch *Mooy*, means beautiful, agreeable; the Swedish *Mio* is small, pretty, and pleasant; and the East India *Maya* is Goddess of Nature. Thus have men shown their love of this genial month, by connecting its name with images of youth and loveliness.

In our climate, it happens frequently that "Winter lingering, chills the lap of May," and we are often tantalized with promises unfulfilled. But though our northern Indians named June "the month of flowers," yet with all her abundant beauty, I doubt whether she commends herself to the heart, like May, with her scanty love-tokens from the grave of the frosty past. They are like infancy, like resurrection, like everything new and fresh, and full of hopefulness and promise.

The *First*, and the *Last!* Ah, in all human things, how does one idea forever follow the other, like its shadow! The circling year oppresses me with its fulness of meaning. Youth, manhood, and old age, are its most external significance. It is symbolical of things far deeper, as every soul knows, that is traveling over steep hills, and through quiet valleys, unto the palace called Beautiful, like Bunyan's world-renowned Pilgrim. Human life, in its forever-repeating circle, like Nature, in her perpetual self-restoring beauty, tells us that from the burial place of Winter, young Spring shall come forth to preach resurrection; and thus it must be in the outward and symbolical, because thus it is in the inward, spiritual progression of the soul.

> "Two children in two neighbor villages,
> Playing mad pranks along the heathy leas;
> Two strangers meeting at a festival;
> Two lovers whispering by an orchard wall;
> Two lives bound fast in one, with golden ease;
> Two graves grass-green beside a gray church-tower,
> Washed with still rains, and daisy-blossomed;
> Two children in one hamlet born and bred;
> So runs the round of life from hour to hour."

Blessings on the Spring-time, when Nature stands like young children hand in hand, in prophecy of future marriage!

May-day in New-York is the saddest thing, to one who has been used to hunting mosses by the brook, and paddling in its waters. Brick walls, instead of budding trees, and rattling wheels, in lieu of singing-birds, are bad enough; but to make the matter worse, all New-York *moves* on the 1st of May; not only moves about, as usual, in the everlasting hurry-scurry of business, but one house empties itself into another, all over the city. The streets are full of loaded drays, on which tables are dancing, and carpets rolling to and fro. Small chairs,—which bring up such pretty, cozy images of rolly-pooly mannikens and maidchens, eating supper from tilted porringers, and spilling the milk on their night-gowns,—these go rioketting along on the top of beds and bureaus, and not unfrequently pitch into the street, and so fall asunder. Children are driving hither and yon, one with a flower-pot in his hand, another with work-box, band-box, or oil-canakin; each so intent upon his important mission, that all the world seems to him (as it does to many a theologian) safely locked up within those little walls *he* carries. Luckily, both boy and bigot are mistaken, or mankind would be in a bad box, sure enough. The dogs seem bewildered with this universal transmigration of bodies; and as for the cats, they sit on the door-steps, mewing piteously, that they were not born in the middle ages, or at least in the quiet old portion of the world. And I, who have almost as strong a love of localities as poor puss, turn away from the windows with a suppressed anathema on the nineteenth century, with its perpetual changes. Do you want an appropriate emblem of this country, and this age? Then stand on the side-walks of New-York, (if you can *find* a standing place,) and watch the universal transit on the First of May. The facility and speed with which our people change politics, and move from sect to sect, and from theory to theory, is comparatively slow and mossgrown; unless, indeed, one excepts the Rev. O. A. Brownson, who seems to stay in any spiritual residence a much shorter time than the New-Yorkers do in their houses. It is the custom here, for those who move out to leave the accumulated dust and dirt of the year, for those to clear up who enter. I apprehend it is somewhat so with all the ecclesiastical and civil establishments, which have so long been let out to tenants in rotation. Those who enter them, must make a great sweeping and scrubbing, if they would have a clean habitation.

That people should move so *often* in this city, is generally a matter of their own volition. Aspirations after the infinite, lead them to perpetual change, in the restless hope of finding something better, and better still. But they would not raise the price of drays, and subject themselves to exorbitant charges and great inconvenience, by moving *all on one day*, were it not that the law compels everybody who intends to move at all, to quit his premises before twelve o'clock, on May morning. Failing to do this, the police will put him and his goods into the street, where they will fare much like a boy beside an upset hornet's nest. The object of this regulation is to have the Directory for the year arranged with accuracy. For, as theologians, and some reformers, can perceive no higher mission for human souls than to arrange themselves rank and file in sectarian platoons, so the civil authorities do not apprehend that a citizen has any more important object for living, just at this season, than to have his name set in a well-ordered Directory. However, human beings are such creatures of habit and imitation, that what is necessity soon becomes fashion, and each one wishes to do what everybody else is doing. A lady in the neighborhood closed all her blinds and shutters, last May-day; and being inquired of by her acquaintance whether she had been in the country, she answered, "I was *ashamed* not to be moving on the first of May; and so I shut up the house, that the neighbors might not know it." One could not well imagine a fact more characteristic of the despotic sway of custom and public opinion, in the United States, and the nineteenth century. Elias Hicks's remark, that "it takes *live* fish to swim up stream," is emphatically true of this age and country, in which liberty-caps abound, but no one is allowed to wear them.

I am by temperament averse to frequent changes, either in my spiritual or material abodes. I think I was made for a German; and that my soul, in coming down to earth, got drifted away by some side-wind, and so was wafted into the United States, to take up its abode in New-York. Jean Paul, speaking of the quiet habits of the Germans, says he does not believe they turn in their beds so often as the French do. Oh, for one of those old German homes, where the same stork, with his children and grandchildren, builds on the same roof, generation after generation; where each family knows its own particular stork, and each stork knows the family from all the world beside. Oh, for a quiet nook in good old Nuremberg, where stands the lime-tree planted seven hundred years ago, by empress Cunegunde, still bearing leafy honors; where the same family inhabits the same mansion for five centuries; where cards are still sold in the same house where cards were first manufactured; and where the great grandson makes watches in the same shop that was occupied by his watch-making great grandfather.

But there goes a dray round the corner, and a chair topples into the street, which they must tie anew, as well as its cracked frame will permit. Assuredly, friction *is* a powerful drawback to perpetual motion. But since everybody else is on the move, I, too, will be going. I leave in the Standard no accumulated rubbish of quarrel or controversy, to be cleared up by the new occupant; and I depart, wishing the proprietors a better tenant, and myself a larger house.—L. M. C.

THE PATHFINDER.

We cannot forbear again commending this excellent paper, to all who take an interest in the broad principles of freedom and humanity. It is like the Plaindealer in manly sincerity and independence, but more genial in its spirit, and of much higher literary excellence. Indeed, it is, to our thinking, the best newspaper ever published. The editor is a democrat, but one that demands a field wide as the world. It is that large, Christian democracy, to which, if any *party* had the grace to lift itself up, it would draw all men toward it. The editor, Park Godwin, is an utter stranger to us, and we have no motive in praising it, but the honest conviction that it is well calculated to do good to the country, and the age. Published weekly, in sixteen pages, price three dollars per annum.

THE SOCIETY OF FRIENDS.

Friend Hopper has written a pamphlet to illustrate the adverse influence which has been exerted for several years, and which is now exerted, by the Society of Friends, on the subject of slavery. It will be for sale at this office as early as the 9th of May. The following is the title:

Narrative of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation, by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—Job, xvii. 8.

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*William Penn.*

NOTICE TO TRAVELLERS.

People coming to New-York to attend the anniversaries, will do well to try the Graham House, kept by ROSWELL GOSS, 63 BARCLAY STREET, if they want a neat, well-ordered, and comfortable home, on reasonable terms. Mr. Goss is an old and tried friend of temperance and anti-slavery.

NOTICE.

Those persons residing in the city who are willing to accommodate delegates to the annual meeting, are requested to leave their address at this office. It is earnestly hoped that a large number of our friends may be saved from the expense of going to public houses during the week. Every dollar thus saved is so much gained to the cause.

☞ William P. Powell, 61 Cherry street, will accommodate a few friends, anniversary week, at fifty cents per day.

General Scott.—See the letter from this candidate for the presidency, and ask what must our statesmen be, when this poor, blind, and timid document is really in advance of them all! Who else among them has ventured so far as to declare that "it is a high moral obligation of masters, and slaveholding States, to employ all means, not incompatible with the safety of both colors, to ameliorate slavery to extermination?"

☞ We would call attention to the pamphlet on the Texan Revolution, and the present aspect of our relations with Mexico. It is of very great importance that these should be well understood by every citizen; particularly by abolitionists. A large portion of the pamphlet is original, and it comprises a greater amount of authentic information than any ever before published on the subject. It is for sale at this office. See advertisement.

Letters from New-York.—The best of these will be published in one volume, probably by the middle of June, together with some not before published. Notice of the price, and places of sale, will appear in this paper in season.

☞ Very kind letters from George Bradburn, Lucinda Wilmarth, and Harriet Hale, are most gratefully acknowledged.

Anti-Slavery Items.

Report on the Annexation of Texas.—Commonwealth of Massachusetts.—The joint special committee, to whom was referred so much of the documents appended to his excellency's message of the 30th January last, as relates to the annexation of Texas to the United States, ask leave to report:

The papers referred to, consist of resolutions passed by the legislatures of the States of Tennessee and Mississippi. The preamble of the former runs as follows:

"Whereas, the people of Texas have evinced an unconquerable love of liberty, by their Spartan firmness in the Alamo, and their heroic conduct at San Jacinto; and whereas, the same people have proved their capacity for self-government, by the adoption of their free and republican Constitution and laws."

Your committee are of opinion, that it requires something more than the *adoption* of a Constitution and laws, to prove men's capacity for self-government; and something more than the incorporation into them of domestic slavery, to prove their unconquerable love of liberty. Without, however, intending to go into any discussion of the subject at present, they deem the sentiment of the people of Massachusetts so decided, as to require the adoption of some resolves, which they accordingly subjoin. By order of the committee. C. F. Adams.

Commonwealth of Massachusetts, in the year one thousand eight hundred and forty-three. Resolves against the annexation of Texas to the Union.

Resolved, That under no circumstances whatsoever can the people of Massachusetts regard the proposition to admit Texas into the Union, in any other light than as dangerous to its continuance in peace, in prosperity, and in the enjoyment of those blessings which it is the object of a free government to secure.

Resolved, That the senators and representatives of Massachusetts, in the Congress of the United States, be requested to spare no exertions to oppose, and, if possible, to prevent, the adoption of the proposition referred to.

Resolved, That his excellency the governor be requested to transmit one copy of these resolutions to the executive of each of the United States, and a like copy to each senator and representative in Congress from Massachusetts.

"Singular Fact."—The True Wesleyan states, that at an anti-slavery meeting in New-York city, on the 31st ultimo, Lewis Tappan made a speech in which "he communicated the singular fact that a letter directed to the "Secretary of the American Anti-Slavery Society, New-York," had passed safely and unharmed through both the Havana and Charleston postoffices."

That such a fact should be "singular," and withal should be thought important enough to be worth relating in a public speech, what a tale does it tell of the reverence for law and right which is found among slaveholders! It is really something remarkable that men holding high and responsible offices in a slaveholding country, should refrain from the grossest violation of the oaths of office, of the laws of the land, and of the rights of those whom it is their official duty faithfully to serve. So indeed it is, and a sad comment is it on the state of morals which slavery produces.—*Voice of Freedom.*

Judge Jay.—At a late meeting of the New-York Historical Society, this diligent and judicious friend of human freedom, presented the Society nearly 4,000 folio pages of Parliamentary Documents, showing the present state of the slave trade, and the beneficial effects of emancipation in the British West Indies; accompanied by a letter on those subjects, which has been published with other proceedings of the Society, in the New World. The amount of good which may be effected by such use of opportunities is incalculable.

Judge Jay has lately been removed from office, and the reasons for it are shown by the following extract from the Plebeian:

"Are we indeed so poorly off for respectable and competent candidates in that old stronghold of democracy, that we must bow down to the footstool of the whigs and the old federalists, and bestow our favors on such partisans as William Jay, who is an aristocrat in feeling, a whig by confession, and withal *the head and front of the abolition party in the United States?* Tell it not in Gath, publish it not in the streets of the capital! If there is anything calculated to prejudice the democratic party in the State of New-York, and in all the northern States, in *the eyes of our southern brethren*, what could be done more effectually to stamp the mark of the beast upon the forehead of our cause than the appointment of William Jay, the chief instrument in the cause of abolitionism?"

To object to *slavery*, and sacrifice popularity for the *poor* and the *oppressed*, is a singular manifestation of *aristocracy!*

Political Oppression in New-York.—Most people believe that slavery was abolished in the State of New-York many years ago, and that the colored people now residing in the State are now FREE. Is this so? Is the black man really free in the Empire State? No! Though nominally free, he is still borne down, crushed, *enslaved*, by a cruel and relentless prejudice, that prevents his children from receiving the advantages of education, learning trades, and becoming useful and respectable citizens. Nay, reader, look into the constitution of this State, and see the poor black man, though born and bred in your own town, denied the right to vote, unless he is owner of $250 worth of real estate!

The right to vote is accorded to every description of *white* citizens, (save in certain cases of crime,) no matter how ignorant, worthless, or degraded they may become; yet it is refused to nearly all our *blacks*, no matter how enlightened, virtuous, or useful they may be! Is this right? Is it honest? Is it decent? No—it is an outrage upon humanity, and a disgrace to the State!

Herkimer Journal.

Hard Words.—In the *Anti-Slavery Reporter* of the 14th December last, we ventured to state, what appeared to be the fact, that "Lord Elgin admits that there is no want of labor (in Jamaica,) and that the general accounts from the island are such as might also lead one to suppose them framed on purpose to contradict and put to shame the witness of the then West India party, who figure so conspicuously in the late Blue Book." On this paragraph the *Jamaica Despatch* of the 17th January comments in the following terms:—"Nor can we leave this portion of our summary, without noticing, in terms of the utmost indignation, the deliberate falsehood attempted to be perpetrated in the *Anti-Slavery Reporter* received by the last packet,—a falsehood which for tortuosity of honest language, and malignity of heart, can only centre in the breast of a paid parasite, the panderer to a party who *do* live, or *can* only live, by misrepresentation and slander. *We certainly could get more labor than we at present possess,* WERE WE TO PAY FOR IT; *but would this be either honest or wise?* Enough, however: such barefaced hostility must ever find its own antidote." We forgive our cotemporary his abuse, and thank him for corroborating our statement.—*British and Foreign Anti-Slavery Reporter.*

Married,

On 3d day, the 25th ultimo, in Philadelphia, Henry T. Child, to Sarah Ann Nicholson, both of that city.

Died,

At Vernon, Trumbull county, Ohio, on the 5th February, Flavil Sutliff, Esq. aged thirty-one years; an active and distinguished friend of the anti-slavery enterprise. He early identified himself with the cause, and while he lived, his efforts in behalf of the oppressed were not relaxed. He was for several years the law partner of the Hon. J. R. Giddings, during which time he rose to honorable distinction in his profession. During last autumn, he exhibited symptoms of approaching consumption, to which he finally fell a victim. While on his death-bed, he manifested a deep interest in the cause of the oppressed, and expressed a high degree of satisfaction at indications favorable to the abolition of slavery. In the early part of his illness, his views were clouded, and he labored under a degree of despondency, which, however, soon gave way to tranquillity, and his hope became steadfast, and unwavering. He departed in the full triumphs of faith in the merits of his Saviour.

TREASURER'S RECEIPTS

For the week ending 4th mo. (April) 29th, 1843.

Received for the Standard.—The following persons have each paid $2: Sally Taylor, Wilkinsonville, Penn Township Anti-Slavery Society, Jay county, Indiana; Mary H. Brown, Williamson, Wayne county, N. Y.; Wm. Allander, Pittsburgh, Pa.; B. Brown, do.; Rodney French, New Bedford; Elisha Kirby, North Dartmouth, Mass.; Susan Packard, do.; N. Darling, East Hampton, Conn.; Thomas A. Green, New Bedford; James Cope, Malta, Morgan county, Ohio; J. A. Burr, Cazenovia, N. Y.; Barnham & Wells, Shoreham, Vt; Young Men's Association, Albany; Joseph Case, Manchester, Ct.; Sidney Alcott, do.; B. W. C. Pierce, do.; Caleb Kelton, Coventry, R. I.; James Bradford, Canterbury, Ct.; Jacob Higgins, Berlin, Ct.; Dr. Hues, Hampton, Ct.; S. A. Lyon, Eastford, Ct.; G. Burnham, Windham, Ct.; Geo. Bunce, Manchester, Ct.; R. Eldridge, do.; Rev. John B. White, Wayland, Mass.; Dea. Milliken, Lexington, Mass.; Samuel J. May, do.; Isaac Hathaway, Portsmouth; Preserved Fish, Godfrey Wheelock, Attleborough, Mass.; James Wilbur, Burlington Flats, N. Y.; Wyat Chamberlain, West Exeter, N. Y.; John Johnson, do.; Amos Thomas, jr. do.; James C. Huntley, do.; Loring Huntley, do.; John H. Caswell, do.; Abalard May, Schuyler's Lake, N. Y.

C. H. Briggs, Gaylor's Bridge, Ct. $1 50; B. Pickett, do.; $1 50; James Durfee, jr. New Bedford, $1; C. M. Dake, Rushville, N. Y. $1; A. Updegraff, Pittsburgh, Pa. $1; I. Trevor, do. $1; Milo Hotchkiss, Kensington, Ct. $4; Lyman Baldwin, Winsted, Ct. $1 50; Wm. Barker, jr. North Dartmouth, Mass. $1; Thomas Beard, Liberty, Ia. $1; Hardin Fiske, Fiskeville, R. I. $3; Julius R. Ames, Albany, $3; John Bradford, South Scituate, R. I. $1; Samuel S. Whiting, East Greenwich, R. I. $1 50; Warwick bundle, $3 34; J. Blanchard, Hampton, Ct. $1 67; Ephraim Spicer, do. $1; G. H. Wales, Windham, Ct. $1 67; P. Pearle, Hampton, Ct. $1 67; C. Richmond, Westford, Ct. 70 cents; Henry Platte, do. $1 67; Mansfield bundle, Ct. $1; R. T. Lyon, Howard's Valley, Ct. 83 cents; Nathaniel Bissell, Litchfield, Ct. $1 50; Charles A. Dudley, $1 50; Samuel W. Dudley, do. $1 50; Orrin Brown, do. 75 cents; Herman Bissell, do. $1 50; Junia S. Mowry, 75 cents; Henry Searle, $1 04; George J. Adams, Fiskville, R. I. $4; Maria Lawton, North Scituate, R. I. $1; Henry Jenckes, Providence, R. I. $1.; Marvin Lugalls, Hampton, Ct. 83 cents; A. Briggs, do. 42 cents; J. Clark, do. $1 67.

The following persons have paid $1 50 each: John L. Clarke, A. R. Janes, Asa Fairbanks, Jacob Francis, Henry A. Howland, Phebe Jackson, Joseph Jewett, Joseph A. Barker, Elisha M. Aldrich, Elisha Steere, Wm. H. Anthony, Peleg Clarke, S. K. Rathbone, Edmund Thurber, Anti-Slavery office, Providence, R. I. Martin Robinson, A. M. Latham, Elizabeth Messinger, Lydia F. Clarke, Thomas Davis, George L. Clarke, Ichabod Northup, Joseph A. Barker, Isaac Hale, Alexander Burgess, John J. Kelton, James Cheeves, Cyril Babcock, Rhoda Newcomb, Thomas Brown, jr. Caleb Rodman, Edward B. Hall, John Proctor, E. Smith, Ira Holloway, Joanna Davis, Benj. Anthony, C. G. Sherman, C. S. Sweetland, Rebecca Paine, Benj. Brown, John Stokes, Wm. S. Devereaux, Celia Thurber, E. W. Walker.

Donations.—Brookfield Anti-Slavery Society, balance of pledge, $10; E. Burnham, Hampton, Ct. 50 cents; W. J. Green, Coventry, Rhode Island, $1; E. D. Randolph, Phœnix Factory, R. I. $1; Giles Spencer, do. $1; E. B. Cotrell, do. $1; Samuel R. Hopkins, do. $1; Daniel Gould, Fiskville, R. I. $3; Asa Sisson, Coventry, $1; Wm. Anthony, do. $2 50; Christopher Hawkins, East Greenwich, R. I. $3; Amarancy Paine, Olneyville, R. I. $1; John Morse, Canterbury, Ct. $1; Ezra Starkweather, Hampton, Ct. 25 cents; Jesse Burnham, do. $1; Avis Cummings, do. $1; Jane Cummings, do. $1; Oliver Sugalls, do. 25 cents; Lucius Burnham, do. $1; Wm. Burnham, do. $1; Asa Burnham, do. $1; Amasa Clarke, do. $1; Edmund Burnham, do. 25 cents; Eunice Burnham do. 25 cts.; Dr. Hues, do. $3; friends at Chaplin, $6 50; Luther Burnham, North Windham, Ct. $1; J. C. Eaton, Tolland, Ct. $1; E. F. Bond, do. 25 cents; E. W. Morse, do. 50 cents; contribution at Otsego, $1; Elon Davis, do. $2; John O. Badger, do. $1; Lyman Stevens, do. $1 50; James M. Haile, do. $1 25; Volney Annace, do. $1; Wm. E. Lewis, do. $1; J. A. Cheyney, do. $1; Wm. Ingmire, do. $2; C. H. Metcalf, do. $3 50; Albert North, do. $5; Irene North, do. $1; Harvey Thomas, West Exeter, N. Y. $1; Amos Thomas, jr. do. $1.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

General Items.

Haiti.—General Herard made his triumphal entry into Port au Prince on the 21st of March, at the head of the revolutionary army, the general and his troops passing under a magnificent triumphal arch, which had been erected for the occasion. The whole population of the city gave itself up, the account says, to the most intoxicating joy, and the troops were welcomed as brothers. The Te-Deum was chanted at the cathedral, and at night the city was illuminated.

By proclamation issued on the 10th of March, President Boyer was formally declared deposed, as guilty of treason against the State, and the same declaration was affixed to Generals Inginac, Borgella, Riche, and Victor, and Senators Ardouin, and Villevaleix, accomplices of the ex-President.

By an order of the day issued on the 14th, three provisional departments were established—of the interior, of war, and finance. The first was confided to citizen David St. Preux, the second to citizen Laudun, and the third to citizen Bedouet.

The constituent assembly were to be convoked immediately by the provisional goverament, to deliberate upon the adoption of a new constitution.

By the proclamation issued on the 23d of March, martial law was declared for the preservation of tranquility; all Haytiens between the ages of 15 and 60, with the exception of agricultural laborers, were required to take up arms and join the popular army; all officers of the rural police were also required to join this army, their places being supplied by others known to entertain opinions in harmony with the popular will and the spirit of the revolution; all civil functions were suspended, the popular committee taking charge thereof; discourses against the revolution were strictly prohibited, and good citizens were required to denounce the holders of such; and finally half a square (carreau) of land was to be planted with grain, or provisions of quick growth, by each cultivator, within eight days after the issue of the proclamation; by the date of which, we observe, the name of Port au Prince is changed to Port Republican.

Insurrection in Cuba.—Havana papers contain an account of the trial, sentence, and execution of the negroes taken as participants in the recent revolt. Eight of them were beheaded, and large numbers shot. "The bodies of those shot, were decapitated, and their heads, elevated on posts, were placed at different points on the plantations engaged in the revolt, to serve as a terror to all evil-disposed slaves."

The destruction of life was immense. Negroes who took no part in the insurrection, and had no knowledge of its contemplation, became alarmed when they saw the hurrying, in "hot haste," to and fro, of the soldiers and the armed white civilians; they fled to the woods with the actual conspirators, and were with them indiscriminately put to death. Independently of those who have been or are to be executed, in compliance with the sentence of the court martial, not less than five hundred of them have been shot in the mêlée, or have hung themselves.

"The scene a few days afterwards," says the writer, "was very revolting, none of the dead were buried, and their swollen corpses, lying on the ground, or hanging from the limbs of trees, presented a horrible spectacle, while the deserted estates, the burnt fields and dwellings, added still more to the air of desolation spread around."

The Siamese Twins.—These famous brothers have been residing for several years past in North Carolina, where they purchased a plantation. They have lately married two sisters, as we learn from the following:

"April 13th, married at Wilks co. North Carolina, by Elder Colby Sparks, of the Baptist Church, Messrs. Chang and Eng, the Siamese twin brothers, to Misses Sarah and Adelaide, daughters of Mr. David Yeates, of Wilks co. North Carolina."

Dreadful Affair.—A Mr. William Foster, of Georgia, was lately murdered by one of his slaves, named Jack, whom he had bought in Halifax county, N. C. While Mr. Foster was asleep, Jack struck three blows on his head with an axe, which broke the skull. He left an affectionate wife, three little daughters, and an infant son, born a fews hours after the receipt of the distressing news. The negro was immediately secured, and put in jail. On these terrible occasions, an abolitionist always has a curiosity to know the *slave's* side of the story; but *their* provocations are always suppressed.

Freshets.—The Connecticut river has been swollen to a degree unknown since 1801. On the 19th of *April*, a great number of cellars in Northampton, were filled, underpinnings carried away, and houses cracking to their fall. In Springfield, Hadley, &c. bridges and roads were much injured. The rivers in Ohio are likewise unusually swollen, owing to the melting of the great mass of snow with which the earth was covered.

Daring Robbery.—The bank of the Western Insurance and Trust Company, Columbus, Ga. was lately robbed by three persons, who entered the building in disguise, secured the officers in such a manner as to render them unable to give an alarm, and then proceeded to rob the vaults. They escaped with $75,000. It is said that Thomas C. McKeen, a lawyer of very respectable standing, is discovered to be one of the robbers; and another is said to be J. Lang Lewis, also a man of high standing, and formerly mayor of Columbus.

NOTICES.

TENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

This meeting will convene in the City of New-York on TUESDAY, the Ninth day of May next.

THE ANNIVERSARY will be held in the Apollo Hall, 410 Broadway; services to commence at 10 o'clock, A. M.

The business meetings of the Society will commence at 4 o'clock, P. M. of the same day, in Concert Hall, No. 406 Broadway, and will continue, by adjournments, from time to time, as usual.

The members of the Society, and its co-operating friends of freedom and justice in all parts of the country, are earnestly invited to be present on the occasion. At no period of our history, has there been greater need of wisdom in council, and vigor in action. The call is to every individual whose heart beats for the bleeding slave.

The Executive Committee have received the most gratifying assurances of a large attendance from various districts of country, some of which are quite remote They are also informed that the scarcity of money will prevent many from attending, whose zeal in the great work is generous and prompt. Where this difficulty cannot be otherwise overcome, they would recommend collections to be made; many individuals who cannot afford to appropriate as much as will defray their own expenses, and who will therefore remain at home, can well afford to pay a smaller sum towards the aggregate charges of a liberal delegation; and there are few districts of country, but what are able to send representatives in this way.

The great and growing importance of the anti-slavery movement calls for increased energy and sacrifice on the part of those to whom Providence has assigned the trust. The light that public discussion, and the press, have shed abroad, is constantly exposing new and unexpected forms of support which are rendered to American slavery, and constantly requiring renewed zeal and labor to oppose them.

Brethren and friends, we are yet in the morning of the contest for liberty. As the day waxes hotter, and the moral fight thickens, let our courage be more bold, our industry more unwearied, and our confidence

Poetry.

For the National Anti-Slavery Standard.

SPRING FLOWERS.

The sun, at morning soft,
Beams in the orient broadly forth and high,
And streaming bright aloft,
Melts into gold the films along the sky.

Sweet buds and half-shut flowers,
Unfold them gladly in the mellow light
Of these gay, vernal hours,
To the far-wondering air, that elfin sprite.

The white anemone,
With its transparent cup of delicate pearl,
Filled with the dew, to bee
And zephyr bends where forest-leaves unfurl.

Here small, bright insects run
Over the ferns that in the shade unfold,
And glitter in the sun,
In their rich jeweled coats of green and gold.

And bright with jewelry,
Of dew-drops clear, the gay spring-beauty lies
By brook and meadow-tree,
In sun and shadow of these changing skies.

Now, at the balmy morn,
The wilding bee wings by the dreamer there,
And winds his tiny horn,—
A fairy courier of the silent air.

While clothed in silvery down,
With its low cup of deep and dreamy blue,
The wind-flower, 'neath the frown
Of April, peers the dead leaves brightly through.

Here may the spirit grow,
And from life's toil and care itself release,
And with strange genii know
Sweet converse, 'mid the reigning calm and peace.

And blossoms white, half-blown,
And urn-like chalices, without a name,
By brook and mossy stone,
Come ever in this joyous time the same.

And ye are typical
Of those sweet blossoms of the soul, which blow,
A light and joy to all,—
And their own plenteous seed-time duly know,—

Whose seed-field is the heart;
Whose goodly fruits are kind and righteous deeds,
That into beauty start
In truth's warm sunlight from those fruitful seeds.

Glad sower, in the field
The seeds of healing and of beauty fling,
That rich return shall yield,—
Then hopeful wait the abundant harvesting.

York, Pa. WORCESTER.

APRIL.

BY NATHANIEL P. WILLIS.

I have found violets. April hath come on,
And the cool winds feel softer, and the rain
Falls in the beaded drops of summer-time.
You may hear birds at morning, and at eve
The tame dove lingers till the twilight falls,
Cooing upon the eaves, and drawing in
His beautiful bright neck; and, from the hills,
A murmur, like the hoarseness of the sea,
Tells the release of waters, and the earth
Sends up a pleasant smell, and the dry leaves
Are lifted by the grass; and so I know
That nature, with her delicate ear, hath heard
The dropping of the velvet foot of spring.
Take of my violets! I found them where
The liquid South stole o'er them, on a bank
That lean'd to running water. There's to me
A daintiness about these early flowers,
That touches me like poetry. They blow
With such a simple loveliness among
The common herbs of pasture, and breathe out
Their lives so unobtrusively, like hearts
Whose beatings are too gentle for the world.
I love to go in the capricious days
Of April, and hunt violets; when the rain
Is in the blue cups trembling, and they nod
So gracefully to the kisses of the wind.
It may be deemed too idle, but the young
Read nature like the manuscript of heaven,
And call the flowers its poetry! Go out!
Ye spirits of habitual unrest,
And read it when the "fever of the world"
Hath made your hearts impatient; and, if life
Hath yet one spring unpoisoned, it will be
Like a beguiling music to its flow,
And you will no more wonder that I love
To hunt for violets in the April time.

MAY.

BY W. H. BURLEIGH.

The spring-time, with its balmy breath,
Is abroad upon the hills;
And the sunshine dances gayly
To the music of the rills;
And timidly the violet lifts
Its head from the dewy grass,
As if to catch the fragrant gifts
Of the breezes, as they pass.

Kissed by the spirit of the wind,
The buds are peeping out,
With their roguish eyes, as if to see
What nature is about!
The peach-tree and the lilac
Unfold their virgin charms,
And look as if they meant to woo
The summer to their arms.

The cunning birds are busy now,
For their wooing time has come;
And their little hearts flow out in song,
As they build their summer home;
They fling their notes on the odorous air,
And lighten their toil with love—
And the watching maiden breathes a prayer
For the minstrels of the grove.

'Tis a pleasant thing to look upon
The greenness of the earth,
When the sunshine melts the ice away,
And calls the flowers to birth.
And the change, I ween, to the musing mind,
A thought of the day shall bring,
When the winter of death shall pass away,
For life's eternal spring!

From the Liberty Bell.

THE FAITHFUL DEAD.

BY ANNE WARREN WESTON.

"Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?"

The scorned and trampled slave before thee lies,
And, as thou readest in his mournful face
How few his friends, how strong his enemies,
Do doubt and terror in thy heart find place?
Dost thou, unmindful of God's strengthening grace,
Promised to those who battle for the right,
Dishonor freedom, and the truth debase,
By dreading those whose numbers make their might?
O, faint of heart! be cheerful—call to mind
The crowd of witnesses that round thee bend;
Their ministry was for this hour designed,
That thou might'st labor faithful to the end.
They who may aid thy work on earth no more,
Yet live, thy helpers, on the eternal shore.

For the whole world is in the mind of God,
What a thought is in ours.—*Festus.*

Miscellany.

TRIALS OF FRIENDS IN OLD TIMES.

An article in the Standard, entitled, "Without arms the best Defense," taken from "The Friend," has induced me to send the following brief account of the trials of Friends at Easton, New-York, during the revolutionary war, alluded to in the aforesaid article. The account is taken from the Journal of Rufus Hall, published by John and Isaac Comly, Byberry. The author was long known as an approved minister of the Society of Friends, and was one of the first Friends who settled at Easton, a little before the war. It is stated in the testimony of Galway Monthly meeting concerning him, "In the exercise of his gift, he was careful not to minister without a renewed qualification; his language was plain and simple, and he often communicated instructive counsel from the most common occurences." He deceased during the year 1818, aged nearly 74 years:

"In the year 1777, the war increased to a great degree. By two remarkable dreams which I had this summer, I thought I was apprised of some great trials that were coming. Not long after, we had the news that the English men-of-war were endeavoring to make their way from New-York, up Hudson river; and that a large army was marching, under General Burgoyne, from Quebec, in order to come down the river, so as to join the men-of-war, and by that means cut the country in two, and so overcome it. This report put the people in a great consternation; and it actually proved to be so, so far as it was suffered by the overruling Power; for General Burgoyne made a rapid march towards us, so that by mid-summer he was within thirty miles of us, to the northward, and the men-of-war had come up the river, within about seventy or eighty miles. This was about the beginning of wheat-harvest. Then did confusion appear in almost every face, and what made it worse, was, it was reported, and was true, that General Burgoyne had with him many hundred Indians, which struck a very great dread on the people in every place, and they prepared to flee as fast as possible; so that within four or five days, after the army to the northward came within thirty miles of us, the people in our quarter were mostly gone, some one way and some another, taking with them all they could, which was but little. They went in haste, some in wagons, others on horseback, some on sledges, on the bare ground, others on trucks or carriages, with wheels made of large logs sawed off, and holes made through the middle for the axletrees. Many more fled on foot, men, women and children; all obliged to leave the greater part of their substance behind them, at the mercy of the enemy.

Burgoyne came down within five or six miles of my house, and made a stand; and the army lay within a few miles of us, for several months; so that they, and the continental army, before the campaign was broken up, destroyed all that was left by the inhabitants, and swept all clear before them. There were about ten or a dozen Friends' families, and some few others, that stayed and stood the storm through; and we all suffered more or less, being plundered by both parties: for this little remnant of us lived on what the warriors called hunting ground; that is partly between the two armies of General Gates and General Burgoyne. Although they plundered us, they did no great hurt to our persons, some few instances excepted.

Not long after the English army made their stand here, the men-of-war, that had got as far up the river as Esopus, went back again; and General Gates marched his army in order to attack the English, and came to Stillwater, and made a stand there. The two opposite armies were so near, that some of their encampments were within two miles of each other; and they lay in this sort two months or more, before they came to a general engagement. All this time, we were in a deplorable situation; for their scouting parties, on both sides, were almost every day at, or in sight of some of our houses, and we often heard them firing upon one another. The skulking Indians seemed to strike the greatest dread; the more so, because we could not converse with them, but they did not do so much damage by far, as to plundering, as our own people did.

One day, the Indians came to our meeting just as it was breaking up; but they offered no violence. Their warlike appearance was very shocking, being equipped with their guns, tomahawks, and scalping knives; they had a prisoner, and one green scalp taken from a person they had killed a few hours before; but they went away without doing us any violence. A relation of every trying circumstance of that summer, would fill a volume. Suffice it to say, things continued in this sort till about the middle of 10th month, when the two armies came to a general battle. It began in the morning, the sun about two or three hours high, and lasted without cessation till night; and in the night there was a continued explosion of small arms, like the roaring of waters dashing against rocks. Hundreds of cannon were fired also. The wind being high that day, and to the westward, we could hear it very distinctly; and even the smell of powder was perceivable. It was awful indeed, to consider of the great slaughter that must be made, and all done by those that call themselves Christians! What a deplorable state is mankind sunk into, that they should become so blinded as to try to reconcile hating and killing with the great command, to "love enemies, do good to them that hate you, and despitefully use you." Is it not even a shame to the very name of Christian?

Friends suffered much in their estates, in this time of trouble, but they suffered little bodily, except that some few were cast into prison, upon supposition of being disaffected persons; these, however, were not detained long.

Burgoyne was beaten, and was made willing in a few days to capitulate, and lay down his arms. All dispersed, and we were favored again with a sort of calm. The war did not end till some years after; but it did not rise to any great height afterwards in these parts.

I have dwelt longer upon this unpleasant subject, because there hath been a generation born and grown to be men and women since, who do not know the afflictions of their parents in those times. By reading these lines, they may have some idea of what their forefathers have undergone for their sakes, and for the sake of their testimony to the truth; they may be encouraged to maintain the like testimony, in *their* day and time. It is not unlikely that some of them may have as great trials as we had, and perhaps greater. But I firmly believe the day is approaching, when the lion and the lamb shall lie down together in peace; when the people shall beat their swords into ploughshares, and their spears into pruning hooks, and they shall learn war no more. But there is a very great work to be done for, and *in* man, before this will come to pass. It will be brought about through the faithful labors, and suffering of those who are enlightened with the day-spring from on high, and these dark fighters shall have no part or lot in the work."

It may be observed that this account of our worthy Friend, alludes to the incident noticed in the Anti-Slavery Standard, which I have heard my mother relate repeatedly. Her mother was the wife of Zebulon Hoxie, the Friend who entertained the Indians after meeting. Many other incidents I have heard her relate of the sufferings of Friends, and others in those parts, during the war. They all tended to prove that the principles of peace, and non-resistance to injuries, are the only safe principles to depend upon. While the country was harrassed with scouting parties from both armies, and the dreaded Indians, her mother was in the practice of preparing food for them, and leaving it where they could find it. When she saw a party of Indians coming, she would leave the house open, and go into the field, where her husband was at work, and remain with him until she saw them depart. In such cases, she never missed anything but provisions, and only enough of that to satisfy their immediate wants. One melancholy circumstance occurred in the neighborhood, which might serve as a warning to those who profess the principles of peace. A very respectable inhabitant, Isaiah Griffen by name, not a member of Friends' Society, but a believer in their principles, became uneasy about going unarmed. On one occasion, he took a gun with him, when he went from home. He was seen by a party of Indians, who hailed him. He, being frightened, endeavored to run from them; and they shot him. When they saw who he was, they regretted it exceedingly. They said they knew him to be a peaceable man, and they would not have fired at him, if they had known who it was; but they were deceived by his carrying a gun, and thought he was a fighter. J. GRIFFEN.

EXTRAORDINARY EVENT.

Extract from the life of the Rev. William Tennent, formerly pastor of the Presbyterian Church in Freehold, New Jersey.

The Rev. William Tennent (son of Rev. William Tennent, minister of the gospel at Neshaminy, in Bucks county, Pennsylvania) was born June 3, 1705, in the county of Antrim, Ireland, and was just turned of 13 years when he arrived in America. He applied himself with much zeal and industry to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a sense of divine things, he soon determined to follow the example of his father and elder brother, by devoting himself to the service of God in the ministry of the gospel. His brother Gilbert being called to the pastoral care of the church at New Brunswick, New Jersey, and making a very considerable figure as a useful and popular preacher, William determined, as he had completed his course in the languages, to study divinity under his brother. Accordingly, he left his father's house, with his consent, and by his advice, and went to New Brunswick. At his departure from home, which was considered as his setting out in life, his father addressed him with great affection, commending him to the favor and protection of that God from whom he himself had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him; telling him, that if he behaved well, and did his duty, this was an ample provision for him; and if he should act otherwise, and prove ungrateful to a kind and gracious God, it was too much, and more than he deserved. Thus, with a pittance, and the blessing of a pious and affectionate parent, of more consequence than thousands of pounds, the young student set out in the world.

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on the state of his soul, when he fainted, and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighbors were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted, beyond measure, at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, though the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensitive as possible, and then felt under the arm, and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral, should be requested not to attend. To this the brother objected, as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success, but by the doctor, who never left him, day nor night. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing, for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with much earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sank again into apparent death. This put an end to all thoughts of burying him; and every effort was again employed, in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour, life seemed to return with more power; and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period he recovered much faster; but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sabbath afternoon, his sister, who had staid from church to attend him, was reading in the bible, when he took notice of it, and asked her what she had in her hand. She answered, that she was reading the bible. He replied, "What is the bible? I know not what you mean." This affected the sister so much, that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to his brother, when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught; and afterwards began to learn the Latin language, under the tuition of his brother. One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees, his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory was so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in the narration, but furnished a subject of deep investigation and learned inquiry to the philosopher and curious anatomist.

The writer of these memoirs was greatly interested by these uncommon events; and on a favorable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings, at this time; but being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described:

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I knew not how, till I beheld, at a distance, an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which, he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant, I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twelve minutes. The idea of returning to this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind, of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for sometime afterwards, I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing, and vanity; and so great were my ideas of heavenly glory, that nothing, which did not, in some measure, relate to it, could command my serious attention."

CREDULITY OF "MILLERITES," IN 1712.

In the year 1712, Mr. Whiston having calculated the return of a comet, which was to make its appearance on Wednesday, the 14th of October, at five minutes after five in the morning, he gave notice to the public accordingly, with this terrifying addition: *that a total dissolution of the world by fire, was to take place on the Friday following.* The reputation that Mr. Whiston, had long maintained, both as a divine and philosopher, left little or no doubt with the populace of the truth of his prediction. Several ludicrous events took place in consequence. A number of persons in and about London seized all the barges and boats they could lay hands on in the Thames, very rationally concluding that when the conflagration took place, there would be more safety on the water. A gentleman, who had neglected family prayer more than five years, informed his wife that he was determined to resume that laudable practice the same evening; but she having engaged a ball at her house, persuaded her husband to put it off till they saw whether the comet appeared or not. The south sea stock immediately fell to five per cent., and India stock to 11. The captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered.

The next morning the comet appeared, according to the prediction, and before noon the belief was universal, that the day of judgment was at hand. About this time of the day, 123 clergymen were ferried over to Lambeth, it was said, to petition that a short prayer might be penned and ordered—there being none in the church service for that occasion. Three maids of honor burned their collection of novels and plays, and sent to a bookseller to buy each of them a Bible, and Taylor's Holy Living and Dying. The run upon the bank was so prodigious, that all hands were employed from morning till night in discounting notes and handing out specie. On Thursday, considerable more than 7,000 kept mistresses were legally married, in the face of several congregations. And, to crown the whole, Sir Gilbert Heathecoote, at that time head director of the bank, issued orders to all the fire offices in London, requiring them to keep a good lookout, and have a particular eye upon the Bank of England.

Millerism in Virginia.—We extract from the Percy anecdotes the following in relation to the then prevalent belief of the approaching end of the world. "In the autumn of 1789," the narrator says, "I was at Norfolk, in Virginia, where a frequent subject of tea-table gossips was a prophecy, printed in New England, stating that the world was to be destroyed by fire, on a specific day in November in that year; a prophecy, which, absurd as it was, actually made a deep impression even upon those who professed to laugh at it. It happened on this very day that I crossed Elizabeth river, and stopped in Portsmouth to spend the evening at a house where there was a large party of both sexes. There the prophecy became the subject of conversation; and the day being nearly past, the whole party were speedily becoming more courageous philosophers. All at once, our ears were assailed by loud murmurs outside. We rushed to the door and were much astonished at finding the whole population of the place in the street; the greater part of them on their knees, and uttering the loudest lamentations. Attracted by the brilliancy of the heavens, I raised my eyes upwards and observed a very vivid Aurora Borealis, casting its corruscations over more than one half the hemisphere. On turning round, I saw the whole party on their knees, and evidently in great trepidation. The scene was certainly awful, yet I could not refrain from a burst of laughter, when my friends, with the utmost horror, begged me to desist, and not draw the wrath of offended heaven upon them then. With difficulty, I at length persuaded some of them to listen to me, when I assured them that all they saw was a common phenomenon in more northern latitudes; I also endeavored to convince some of the strangers nearest to me, that there was no cause for alarm; but I could gain no converts. I succeeded in drawing my own party back into the house, where I was considered something more than human, for relieving their minds from the horrors which assailed them. Towards midnight the Aurora dispersed, as did the fears of the good people of Portsmouth. On crossing the ferry to Norfolk, I saw that the same species of alarm had also existed there to a considerable extent, and was as happily extinguished."

From the above, it will appear that the New England people are apt to indulge in the anticipation and contemplation of this never-to-be-enacted tragedy; and from it, the reader may learn how much confidence should be placed in the reasonings of such men as Miller, sustained as they principally are, by the foolish apprehensions of those whom neither scripture nor philosophy can enlighten.

A GOOD OMEN.

Everybody knows how a drunken man used to be treated by the boys in the streets; he was mocked at, spit upon, and pelted with stones. The boys never thought of pitying him, but regarded him as the mark for merry-making. He went rolling through the streets, or perhaps made his bed in the gutter.

A few days since, I passed through a part of the town where such a spectacle had been not uncommon. A sailor, partly intoxicated, was striving to steady himself against a post; a group of boys were around him, some with their hands in their pockets and their caps thrown back, were eagerly talking; one was brushing the dirt from the inebriate's jacket; another was wiping the blood away from a slight scratch which he had received on the cheek.

"Now you must—*won't* you?" cried one little fellow, looking up in his face.

"Oh, yes, indeed, I know he will; drinking is so wicked—it is sad to see him," said another. "Come, if you will, I will lead you home, and father will help you."

"I know he will!" exclaimed a third; "there comes Edward."

I looked in the direction of the boy's eyes, and saw a little fellow running with all his might towards them, bearing in his hand a roll of paper.

"Here it is; here's *the pledge!* 'tis the boy's pledge; now you must sign it, and never drink again."

"Yes, cried another, "and it's the very one that belongs to *our* temperance society, and we have all signed it," said the first boy, coaxingly.

The sailor looked around, bewildered. "What is it?" he hiccoughed out.

"Why, it's the pledge. We want you to sign it, and be a temperance man. We are sorry you drink, and we want you to leave off," said the boy, in an earnest, decided manner.

"Who be ye, who think of me, and care for me?" cried the sailor, beginning to comprehend the nature of the case. The tears rose to his eyes, and rolled down his weather-beaten face.

"Yes, he will sign it; he will, I know he will," shouted the children, exultingly.

"Yes, I will," said the sailor, "but take care of me till I get sober—keep me from land sharks. God bless ye—bless ye."

"Come, go with me?" cried one.

"No, I'll take him with me," said a second.

He was led away by the little boy with the pledge, the rest of the children following, happy as could be, in the prospect of redeeming the poor man from the misery of intemperate habits.

I blessed the dear children in my heart, and prayed to God to bless their efforts.—*Youth's Medallion.*

From the Portsmouth Journal.

SPARE THE BIRDS!

I was right glad, friend Smith, that you have taken up arms in defense of the poor birds. The barbarous fashion of shooting *sparrows* and *robins*, has gone quite out of date with decent men. There are now only a parcel of great grown-up boys, stout, two-fisted, almost-men kind of boys—who deem it a great thing to carry on this miserable warfare. I saw one once coming home after his day's campaign; he was six feet high,—with an old, rusty firelock on his shoulder, and in his hand, as a trophy, one poor robin. I could not help asking him—Did you kill that bird?

The amusement of shooting birds is pretty much the same as if you were to catch some little wren or tomtit, and stick pins into them,—he to be the hero, who first could touch the little bird's heart and kill him!

I would not say one word against the humane, and gentle, and kind-hearted sport, if these *gunners* always would kill these birds stone dead, and thus put them out of their suffering at once. It is no sin to kill an animal; but to kill for amusement,—to break a bird's wing, to shoot off its legs, to tear away a portion of its beak—in sport! And then, for the poor creature to starve to death, pine away—dying by inches—sport! A man with a reasoning mind, a conscience, fine feelings—doing that which a cat does—torturing to death some poor, miserable little victim!

A sportsman, now a sportsman no more, told me that he was cured of his folly, by shooting a beautiful bird, and breaking its wing. "The poor, silly thing," said he, "could not escape me, and I picked it up, whilst it screamed out in pain,—its little heart I felt beating in agony, and its eye looked at me so beseechingly,—I had not the nerve to kill it; yet I dared not let it go, to starve to death. So, after mustering courage, I shut my eyes, and then crushed its head;—it made me sick of this kind of sport."

There was another story told me by a clergyman not far distant. "When I was a boy," said he, "like other boys, I went a-gunning; after a long ramble, I found nothing to shoot at but one poor little jay. This was my only trophy of the day's sport. Feeling thirsty, I called at a house hard by where I had shot the bird, with my gun on my shoulder, and *my game* in my hand. When I got up to the door, I saw a poor idiot boy tied to a chair setting in the doorway; as soon as he saw me, he began to scream, and curse, and swear; it was shocking; he appeared to be in a great rage; all I could understand was, 'birdie,' 'birdie,' 'my birdie.' I asked for water. It was given me in silence, by his mother. I then asked what troubled the boy. She answered, 'You have shot his little bird, one that had been tamed, and that he had fed at the door every day.' This cured me of the sport." Reader, don't shoot the "pet birds." It is not manly, nor humane, nor respectable.

CAPITAL PUNISHMENT.

An able writer in the London Morning Chronicle, says: "The divine law, 'Thou shalt commit no murder,' does not allow communities of men, any more than individuals, to take life at their pleasure, and therefore does not permit men to be hanged, to save indolent and reckless legislators the trouble of thinking about some more efficient and less sanguinary mode. If we want an enlightened Pagan example to condemn our own practice, we may find it in the Roman history. The learned and constitutional Blackstone appeals to that example in the words which we here quote: 'The laws of the Roman kings, and the twelve tables of the *Decemviri*, were full of cruel punishments. The Porcian law, *which exempted all citizens from sentence of death*, SILENTLY ABROGATED THEM ALL. *In this period the republic flourished.* Under the emperors, severe punishments were revived, and THEN THE EMPIRE FELL.' Thus Pagan wisdom and divine revelation are both opposed to the exterminating system of 'justice,' which disgraces the land where civility, science, and the arts, pre-eminently flourish—the land of various learning, of Christianity and freedom!"

MEETING IN THE DESERT.

A curious meeting took place, last month, in the desert between Suez and Cairo. A Mr. Fawcett, who arrived here by the Oriental, on his way to India, when at Cairo, heard that his brother was expected by that month's steamer from Bombay. The two brothers had never seen each other, the one being born in England, whilst the elder brother was in India, where he had lived thirty-two years. As the younger Mr. Fawcett was proceeding across the desert on his donkey, he called out to the groups of travelers he met coming from Suez, whether Major Fawcett was amongst them; and towards midnight a voice answered to Mr. Fawcett's call, and the two brothers shook hands in the dark; they both expressed a wish to see each other's face, but no light was to be had; and, the two parties they belonged to having gone on, they were obliged to part again, not having been together more than three or four minutes.

NOBLE SENTIMENT.—At a recent meeting of the loyal national repeal association, in Dublin, Daniel O'Connell gave utterance to the following pacific and noble sentiment, which was received with cheers by the assembly:—"The exercise of moral power is quite enough to achieve liberty, and if I thought otherwise, I would abandon agitation altogether."

FOR HOUSEKEEPERS AND FARMERS.

Moths.—Keep in the box two or three lumps of gum-camphor, wrapped in paper to retard evaporation. Camphor is the best preservative against moths. When you finally put away your muff, in the spring, place about it half a dozen lumps of fresh camphor, each wrapped in a paper. Close the lid tightly, and do not open it till the return of cold weather.

A black lynx muff is rarely, if ever, attacked by moths.

To clean white fur.—Take a sufficient quantity of dry starch, very finely powdered, and sift it through a fine sieve, into a clean broad tin pan. Set the pan near enough to the fire for the powdered starch to get very warm, stirring it frequently. Then roll and tumble about the white fur article among the starch, till it is well saturated. Shut it up closely in a bandbox, and let it remain unopened for a week or two.

When you put away white fur in the spring, proceed as above, (using a *large* quantity of the pulverized starch,) and put into the box some lumps of camphor tied up in papers. Keep the box closely shut, and do not open it to look at the fur till the beginning of next winter. It will then be found a good clean white.—*Miss Leslie's Magazine.*

Whitewash that will not rub off.—Mix half a pail of lime and water ready to put on the wall; then take 1-4 pint of wheat flour, mix it up well in a very little cold water, then pour boiling water over it till it thickens. Pour it into the whitewash while hot, and stir the whole well together.

Planting Beans.—The editor of Eastern Farmer, published in Portland, Me. says that the prettiest, most economical, and convenient mode of planting pole-beans, is to fix the pole in the centre of the hill, and then plant your beans in two or three circles around it, one a few inches outside of the other circle. The beans, when trained upon the pole, will protect each other against drought and sun, and bear more abundantly, and for a much longer period, than when planted in the old way, having two or three, or half a dozen irregular stalks in a hill.

Planting.—Experienced agriculturists tell us that all plants, whether in the garden, field, or forest, if in rows, should be placed in the direction of north and south, in order to admit the sun's rays every day to both sides of the row.

Chinese Method of Propagating Fruit Trees.—Take about two quarts of moist earth, and tie it around the limb which you wish to make a new tree of, by means of a piece of old cloth, or anything else that will keep in place. Let it remain several months, till the earth becomes full of small roots; then cut off the limb just below the parcel of earth, and set it in the ground. The small roots soon become large ones, and the limb speedily forms a productive tree. If the earth be put on a good limb in April, it would probably be fit to plant in November; though I cannot say it would not require another year. This method may, in many cases, be better than grafting, cutting off roots, and planting the sprouts that run up from them, or any other method in use among us for multiplying the number of trees bearing choice kinds of apples or other fruits.

New Mode of Propagating Fruit Trees.—The Haverhill Whig says—Two of the best farmers within our knowledge, secure their fruit trees thus: they dig at some distance from a favorite tree, until they find a root, which they cut off. The part disjointed from the tree is turned up so as to appear above the ground. This sends forth shoots the first year, and bears, in a few years, fruit precisely like the parent tree.

Fruit Trees.—There has been, for some years past, an increasing attention to the propagation of fruit trees. And the attention which some of our farmers pay to *grafting*, shows that good fruit is an object of some importance. But it is to be regretted, that the labor expended in planting and grafting fruit trees is often lost, by *letting the grass grow too near the roots.*

No young tree will grow well when a sward is formed round it. Yet in traveling our country, in every direction we see this error. The earth should be turned over in the spring, and latter part of summer, at two or three feet from the young trees; and then all the weeds and grass that spring up, will rot, and become excellent manure for them. By such culture, trees will grow rapidly—but without it, their growth is extremely slow, and they often die without coming to maturity.

A New Principle in Horticulture.—Mr. H. M. Bidwell, of this city, has just sent us an elegant cabbage-head from his garden, illustrative of a new principle in that important vegetable, accidentally discovered. About the middle of June, having some last year's stumps, which had been set out for salad sprouts, he broke off three, about 3 or 4 inches long, and stuck them into the ground. They took root readily, and grew thrifty as any other plant. Two of the three have produced fine solid heads. The one before us measures two feet six inches in circumference, with the open, outside leaves all stripped off. It is of the drum-head shape. The other head is more conical, and apparently a different species. Plants may thus be obtained early, without the labor and attention required for raising them in hot-beds. The principle is worthy of notice.—*Conn. Farmer's Gazette.*

Early Corn.—Corn planted very early, though by the middle of June it may not *seem* to be much larger than that planted so late as the 20th of May, will be found to give full ears sooner, and these ears will ripen a week or ten days earlier than the later planted. We are satisfied of the truth of this remark by experience.—*N. E. PloughBoy.*

Sowing Grass Seed.—If you intend to sow clover seed alone on your grain fields, you should not think of seeding less than twelve to sixteen pounds to the acre. Timothy, if sown alone, should be in the proportion of one to one and a half gallons of seed to the acre.

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THE committee on manufactures have adopted a *minor scale of prices*, the average reduction of which is greater, and the plan deemed more convenient, than the proposed deduction of 10 per cent. from the old prices.

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Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

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